

Juzz Ali bin Muhammad al-Himayree

جُزْءُ عَلِيِّ بْنِ مُحَمَّدٍ الْحَمَيْرِيِّ

تَأْلِيفُ
أَبِي الْحَسَنِ عَلِيِّ بْنِ مُحَمَّدَ بْنِ هَارُونَ بْنِ زِيَادٍ الْحَمَيْرِيِّ
(٢٣١ - ٣٢٣ هـ)

Authorship:

**Abu al-Hasan Ali bin Muhammad bin Haroon bin
Ziyad al-Himayree
(231 - 323 H)**

Takhreej of Narrations:

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Publisher of the Translation:

Ahl ul-Islaad

(<http://ahluislaad.blogspot.com/>)



Introduction

All Praise Is Due To Allaah, We Praise Him And Seek His Forgiveness, And We Seek Refuge Of Allaah From The Evils Of Our Own Souls And The Sinfulness Of Our Actions. Whomever Allaah Guides None Can Misguide, And Whomever He Leads Astray Never Will You Find For Him A Protecting Guide.

And I Bear Witness That There Is No God Worthy Of Worship Except Allaah Alone Having No Associates, And I Bear Witness That Muhammad Is The Slave Of Allaah And His Messenger Whom He Sent With Guidance And The Religion Of Truth To Manifest It Over All Religion, Although They Who Associate Others With Allaah Dislike It.

May The Peace And Blessings Of Allaah Be Upon Him And His Offsprings And Those Who Follow Him Until The Day Of Judgment.

To Proceed:

Indeed Allaah – Subhaanahu Wa Ta’aala – Sent Our Beloved Prophet Muhammad (Sallallaahu Alayhi Wasallam) As A Bearer Of Glad Tidings, As A Warner, And One Who Invites To Allah , By His Permission, And An Illuminating Lamp And With Him Allaah Sealed The Prophethood And Messengerhood.

Allaah The Most High Says, {{Muhammad Is Not The Father Of (Any) One Of Your Men, But (He Is) The Messenger Of Allah And Last Of The Prophets}} (1).

And Islaam Is The True Religion, The Religion Other Than Which Allaah Does Not Accept Any Religion. He The Most High Says: {{And Whoever Desires Other Than Islam As Religion - Never Will It Be Accepted From Him, And He, In The Hereafter, Will Be Among The Losers}} (2)

And Islaam Is The Complete And Permanent Deen With Which Allaah Has Pleased As A Religion For Us. He (Swt) Says: {{This Day I Have Perfected For You Your Religion And Completed My Favor Upon You And Have Approved For You Islam As Religion}} (3)

And Among The Blessings Of Allaah – Subhaanahu Wa Ta’aala – Upon This Ummah – The Ummah Of The Prophet Muhammad (Sallallaahu Alayhi Wasallam) Is That He Has Distinguished It With A Distinguishing Quality, And Specified It With A Speciality, And That Is The Merit Of Isnaad (Chain Of Transmission)

Imaam Abdullah Bin Al-Mubaarak – Rahimahullah – Said: “Isnaad Is From The Deen, And Were It Not For The Isnaad, Anyone Would Have Said Whatever He Wished” (4)

And From The Outcomes Of Isnaad Is The Awareness Of The Status Of Hadeeth, Hence Grading It With Authenticity And Weakness.

1 - [Soorah al-Ahzaab 33:40]

2 - [Soorah Aale-Imraan 3:85]

3 - [Soorah Al-Maa'idah 5:3]

4 - [Muqaddimah Saheeh Muslim (1/15)]

And From These Books Which Have Reached Us And Narrated With The Isnaad Is The [Juzz Of Abu Al-Hasan Ali Bin Muhammad Bin Haaroon Bin Ziyaad Al-Himayree](#) (231 – 323 H).

No Other Book Of Al-Himayree Has Reached Us Besides This Small Juzz Which Contains In It Fifty Seven Ahaadeeth And Athaar Among Which Some Are Saheeh, Some Weak, While Some Are Fabricated (Which Are Very Few In Number).

The Author Of This Juzz Has Lived In The Golden Era Of The Compilation Of Hadeeth And He Lived In The Two Centuries Of – 3rd And The 4th – Hijrah.

This Juzz Is Further Distinguished (In Its Reliability Of Transmission To Us) Due To The Fact That Its Narrator Who Is Also Its Scribe, Is The Very Famous Scholar, The Great Master Of Hadeeth, The Imaam And The Haafidh Of His Time, Al-Haafidh Ibn Asaakir Ad-Dimashqi.

The Tahqeeq Of This Juzz Has Been Done By Two Shuyookh Recently, One Is The Tahqeeq Of Doctor Abdul Azeez Bin Sulemaan Bin Ibraaheem Al-Bu'aymee, And The Other One Is The Tahqeeq Of Our Beloved Shaykh Who Died Recently, Haafidh Abu Taahir Zubayr Bin Mujaddad Alee Za'ee (Rahimahullah).

In This Translation, I Have Relied Mostly On The Tahqeeq Of Shaykh Zubayr Alee Za'ee (Rahimahullah) Mainly Because It Is Concise And Each Ruling Is Followed With Evidence, While The Tahqeeq Of Al-Bu'aymee (Alghouth Excellent But) Is Very Detailed And Lengthy Which I Don't Think Is The Need Of This Translation. However, This Should Not Be Considered The Exact Translation Of The Shaykh's Tahqeeq As I have Also Omitted Some Unimportant Things From The Tahqeeq Which Might Not Have Proved Useful For The Common Public And Also I Have Omitted The Translation

of Some Parts Which Are Disagreed Upon By Other Scholars Such As The Tadlees Of Ismaa'eel Bin Abi Khaalid. And I Also Tried To Avoid Translating The Parts Which The Shaykh Later On In His Life Had Himself Recanted From, Such As The Tadlees Of Humayd At-Ta'weel From Anas Bin Maalik Etc. So Although This Tahqeeq Is Mainly From Shaykh Zubayr Alee Za'ee (Rahimahullah) But Due To The (Very Minor) Changes I Don't Think It Can Be Attributed To Him In Its Entirety As It Will Be Unfair To Attribute To Him What He Did Not Say (Even If Its An Insignificant Amount).

Any Correction Of Mistakes Found In The Translation Of This Book Will Be Highly Appreciated And For That Please Contact Me At:
ahlulsnad@gmail.com

That Is All I Have To Say. I Hope This Book Becomes A Means For The Audience's Increased Knowledge And A Cause Of Allaah's Forgiveness, Reward, Guidance, And His Blessings For Me, My Family, And The Shuyookh And Muhadditheen Who Actually Wrote, Narrated And Researched This Book – Ameen!

**Seeking your sincere prayers,
Raza Hasan**

February 16, 2014 – Rabi' al-Thani 15, 1435

The Narrators of this Juzz

(1)

The Introduction of the Author of the Juzz

Abu al-Hasan Ali bin Muhammad bin Haaroon bin Ziyaad al-Himayree

He is the Faqeeh (Jurist), the Haafidh (preserver), and the Qaadhi (Judge) of Koofah. He came to Koofah and narrated in it from Abu Kurayb Muhammad bin al-'Alaa al-Hamdaani – and he was the very last person who narrated from him in the world – and Abu Sa'eed al-Ashaj, and Haaroon bin Ishaq.

Some of those who narrated from him are: Abu Bakr Muhammad bin Ismaa'eel al-Warraaq, and he has praised him (as mentioned in Taareekh Baghdaad 12/68, 69 and he said: He is a noble man who came to us from Koofah), Muhammad bin Muhammad al-Kindi at-Tahhaan, Abu Abdullah Muhammad bin Abdullah bin al-Husayn al-Ju'fi.

Abu al-Hasan Muhammad bin Ahmed bin Hammad bin Sufyaan al-Haafidh said about al-Himayree that: ***“He was appointed upon the position of Judge. His books were gone / lost, and (so) he used to memorize most of his narrations..... And he was a noble Shaykh, He was Thiqah (reliable), and he had a fine Madhab.”***

[Taareekh Baghdaad (12/69)]

Imaam al-Khateeb said: ***“As-Soori said to me that he (Al-Himayree) is the last person to narrate from Abu Kurayb.”***

As-Sama'aani said: ***“He was a Faqeeh, upstraight, noble..... And he was Thiqah, and had a fine Madhab”***

[Al-Ansaab by As-Sama'aani (2/271)]

Imaam Dhahabi said: ***"He was Thiqah and he memorized most of his narrations"***

[Al-Abar (2/20)]

And he also said: ***"He is al-Imaam al-Faqeeh al-Allaamah, Qaadhi of Koofah... al-Haafidh"***

[Siyar A'laam al-Nabula (15/13)]

And he said: ***"I happened to have a Juzz from his narrations"***

[Ibid P. 14]

Shaykh Zubayr said: ***"He is talking about the same Juzz we have in hands right now"***

Al-Himayree was born in 231 H and died in 323 H, and he lived 92 years.

Sources of his Biography:

Taareekh Baghdaad (12/68, 69 T. 6466)

Al-Ansaab of as-Sama'aani (2/271)

Al-Abar fi khabar min ghabar (2/20)

Siyar A'laam al-Nabula (15/13, 14)

Shadhraat udh-Dhahab (2/299)

(2)

Qaadhi Abu Abdullah Muhammad bin Abdullah bin al-Husayn

He is Ibn Abdullah bin Yahya bin Haatim al-Ju'fi al-Koofi al-Hanafi al-Harawaani.

He has heard from Muhammad bin al-Qaasim al-Muhaaribi, Ali bin Muhammad bin Haaroon, and Muhammad bin Ja'far bin Riyaah al-Ashja'ee.

Those who narrated from him are: Abu Muhammad Yahya bin Muhammad bin al-Hasan al-Alwi al-Aqsaasi, Abu al-Faraj Muhammad bin Ahmed bin Allaan, Muhammad bin al-Hasan bin al-Manthoor al-Juhani, Abu Mansoor Muhammad ibn Muhammad al-Ukburi al-Nadeem and others as mentioned in Siyar A'laam al-Nabula (17/103)

Imaam al-Khateeb said: ***"He came to Baghdaad and narrated narrations there, and he was Thiqah (reliable) Faadil (virtuous), Jaleel (sublime); he recited the Qur'aan and issued Fatawa in Fiqh upon the Madhab of Abu Haneefah"***

[Taareekh Baghdaad (5/473)]

And Imaam al-Ateeqi said: ***"He is Thiqah (reliable) Saalih (righteous) upon the Madhab of Abu Haneefah. I have not seen anyone like him in Koofah"***

[Ibid (P. 473)]

And Abu Al-'Anaa'im al-Narsee said: ***"He is Thiqah Ma'moon"***

[Siyar A'laam al-Nabula (17/103)]

He was born in 305 H, died in 402 H and he lived 97 years.

Source; of hi; Biography:

Taareekh Baghdaad (5/472, 473)

Al-Ansaab (5/636, 637)

Shadhraat udh-Dhahab (3/165)

Siyar A'laam al-Nabula (17/101, 102)

Ma'rifat ul-Qurra al-Kibaar (1/396)

Al-Abar (2/203)

Ghaayat un-Nihaayah (2/177, 178)

(3)

Abu al-Faraj Muhammad bin Ahmed bin Allaan al-Karjee

Later became Al-Koofi. He is Ash-Shaykh al-Musnid ath-Thiqah.

He narrated from Abu al-Hasan bin an-Najjaar, and Muhammad bin Abdullah al-Ju'fi al-Harwaani.

Those who narrated from him are: Abu al-Ghanaa'im al-Narsee and a group of other people, the last of whom was Abu al-Hasan bin Ghabarah.

Al-Narsee said: ***“He is Thiqah (reliable) and among the Just rulers.”***

He died in 476 H. The Uluw of Isnaad has ended on Him and Ibn al-Manthoor al-Juhani in Koofah.

[Siyar A'laam al-Nabula (18/451)]

(4)

Abu al-Barakaat Umar bin Ibraaheem

Ibn Muhammad bin Muhammad bin Ahmed bin Ali bin al-Husayn bin Ali bin Hamzah bin Yahya bin al-Husayn bin Ash-Shaheed Zayd bin Ali al-Alawi az-Zaydee al-Koofi al-Hanafi. He was the Imaam of Masjid Abi Ishaq as-Sabi'ee.

He heard from Abu Bakr al-Khateeb, Abu al-Hasan bin an-Naqwi, Ibn al-Busri, Abu al-Faraj bin Allaan, Abu al-Qaasim bin al-Manthoor al-Juhani, and Muhammad bin al-Hasan al-Anmaati.

Those who heard from him include: As-Sama'aani, Ibn Asaakir, Abu Moosa and number of other people.

Imaam adh-Dhahabi said: ***"He is al-Shaykh al-Allaamah Al-Muqri (Reciter) Al-Nahwi (Grammarian), the Scholar of Koofah, and the Shaykh of Zaydiyyah (sect)"***

[Siyar A'laam al-Nabula (20/145)]

Haafidh as-Sama'aani said: ***"He was a Zaydee with regard to his geneology as well as his Madhab. He was extremely virtuous and intelligent... and he was an Allaamah in the field of Grammer and Linguistics... and he used to say that I am of Zaydee Madhab but I issue Fatwas upon the Madhab of Sultaan i.e. Abu Haneefah rahimahullah"***

[Al-Ansaab (3/188)]

He is accused of Bid'ah, Rafadh, and I'tizaal. However, no one has accused him in his narration; hence he is at the position of truthfulness in Hadeeth. For us is his Truthfulness and for him is his Bid'ah.

Imaam Dhahabi has said: ***"He used to contribute in Uloom and he was a beggar, generous and devout, despite his Bid'ah"***

[Meezaan al-I'tidaal (3/181)]

He died in 539 H and about thirty thousand people attended his funeral.

Sources of his Biography:

Al-Ansaab (3/188)

Al-Muntazim (10/114)

Meezaan al-I'tidaal (3/181)

Al-Abar (2/456)

Siyar A'laam al-Nabula (20/145)

Tabaqaat al-Mufasssireen by Al-Daawoodi (1/2)

Al-Nujoom uz-Zaahirah (5/276)

Mu'jam al-Adbaa (15/257 - 261)

Lisaan al-Meezaan (4/280 - 282)

Al-Bidaayah wal Nihaayah (12/219)

Shadhraat adh-Dhahab (4/122, 123)

Bughyah al-Wu'aat (2/210)

And others – See the footnotes of Siyar A'laam al-Nabula.

(5)

The introduction of the copyist of this Juz

Imaam Ibn Aṣaakir ad-Dimaṣḥqī

He is Ali bin al-Hasan bin Hibatullaah bin Abdullah bin al-Husayn, Abu al-Qaasim ad-Dimaṣḥqī, famous as Ibn Aṣaakir – The Author of Taareekh Dimashq.

He has heard from Abu al-Qaasim bin Nusayb, Qaadhi Abu Bakr, Zaahir ash-Shaahimi, Umar bin Ibraaheem az-Zaydee ash-Shareef and a nation of other people.

Those who narrated from him include: Ma'mar bin al-Faakhir, A-Attaar, As-Sahaani, Al-Qurtubi, Abu al-Muwaahib bin Sasraa, Ibn al-Harastaani, His son Qaasim and numerous others.

Imaam Dhahabi said: ***“He is al-Imaam al-Allaamah the great Haafidh, the expert Muhaddith of Shaam, the Thiqah (reliable) authority of Deen”***

[Siyar A'laam al-Nabula (20/554)]

And he further said: ***“He was learned, Haafidh, precise, intelligent, and insightful, in this matter... He was unmatched. He did not have a similitude of him in his (entire) era.”***

[Ibid (P. 556)]

Al-Nawawi said: ***“He is the Haafidh of Shaam, rather the Haafidh of the entire world. He was Thiqah Thabat”***

[Tabaqaat ash-Shaafi'eeyah al-Kubra (7/219)]

Shaykh Zubayr said: ***“I say, the Ummah has unanimously agreed upon his uprightness and his leadership, and he is above the level of Thiqah.”***

He was born in 499 H and died in 571 H.

Sources of his Biography:

Siyar A'laam al-Nabula (10/554)

Tadhkirat al-Huffaadh (4/1328 - 1334)

Al-Muntazim (10/361)

Al-Tabaqaat ash-Shaafi'eeyah al-Kubra by al-Subki (7/215 - 223)

Al-Bidaayah wal Nihaayah (12/294)

Shadhrat adh-Dhahab (4/239-240)

Abjad al-Uloom (2/375, 3/790, 791)

And others

(Ibn Asaakir said) Ash-Shareef Abu al-Barakaat Umar bin Ibraaheem also informed us with my recitation to him in Taareekh, he said: Abu al-Faraj Muhammad bin Ahmed bin Allaan informed us by reciting to him, He said: Al-Qaadhi Abu Abdullah Muhammad bin Abdullah al-Ju'fi informed us by reciting to him, (he said) Abu al-Hasan Ali bin Muhammad bin Haaroon bin Ziyaad bin Abdur Rahmaan al-Himayree narrated to us, he said:

وأخبرنا الشريف أبو البركات عمر بن إبراهيم أيضا بقرأتي عليه في التاريخ، قال: أخبرنا أبو الفرج محمد بن أحمد بن علان قراءة عليه، قال أنا القاضي أبو عبد الله محمد بن عبد الله الجعفي قراءة عليه، ثنا أبو الحسن علي بن محمد بن هارون بن زياد بن عبد الرحمن الحميري،

1 - Abu Kurayb Muhamad bin al-Alaa al-Hamdaani narrated to us, (he said) Abdullah bin Idrees narrated to us, from Muhammad bin Amr, from Abu Salamah, from Abu Hurayrah, he said: The Messenger of Allaah (sallallaahu alayhi wasallam) said: "The heart of an old man remains young because of the love of two things: the love of (long) life and the love of wealth" (1)

1 - ثنا أبو كريبٍ مُحَمَّدُ بْنُ الْعَلَاءِ
الْهَمْدَانِيُّ، ثنا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ
مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي
هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ: " قَلْبُ الْكَبِيرِ شَابَ عَلَى حُبِّ
اِثْنَتَيْنِ: حُبِّ الْحَيَاةِ، وَحُبِّ الْمَالِ "

1 - ((Chain Hasan))

It is narrated by Abu Ya'la al-Mawsali (10/390 H. 5989) and from him: Ibn Hibbaan in his Saheeh (Al-Ihsaan 5/95 H. 3219) through the route of Ibn Idrees

It is narrated by Ahmed (2/501) from Yazeed bin Haaroon →

2 - Ali narrated to us, (he said) Abu Kurayb narrated to us, (he said) Ibn Idrees narrated to us, from Layth, from Muhammad bin Ja'dah, from Umm Dardaa, she narrates it from Abu Dardaa that the Messenger of Allaah (sallallaahu alayhi wasallam) said: "No one will enter paradise who has even a mustard-seed's weight of arrogance in his heart." It was said: O Messenger of Allaah, is it arrogance if one of us has fine garment, or nice shoes, or adorns his flog? The Prophet replied: "No, that is not

2 - حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ لَيْثٍ، عَنْ مُحَمَّدِ بْنِ جَعْدَةَ، عَنْ أُمِّ الدَّرْدَاءِ، تُحَدِّثُهُ عَنْ أَبِي الدَّرْدَاءِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا يَدْخُلُ الْجَنَّةَ مَنْ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ خَرْدَلٍ مِنْ كِبَرٍ»، قِيلَ: يَا رَسُولَ اللَّهِ، الْكِبَرُ أَنْ يَكُونَ لِأَحَدِنَا الثَّوبُ الْجَيِّدُ، أَوِ الشَّرَاكُ الْجَيِّدُ، أَوْ فِي عِلَاقَةِ سَوْطِهِ؟ قَالَ: «لَا لَيْسَ ذَلِكَ هُوَ الْكِبَرُ، إِنَّمَا الْكِبَرُ أَنْ تَغْمِصَ الْحَقَّ، إِنَّ

And by Abu Ya'la (10/351 H. 5946) from Khaalid bin Abdullah both from Muhammad bin Amr with the same chain further on.

I (Shaykh Zubay) say: Muhammad bin Amr is Sadooq, and there has been some criticism on him which does not harm him. Dhahabi said: "His Hadeeth is among the type of Hasan narrations" [Siyar A'laam al-Nabula (6/136)] and he is declared Thiqah by the Jumhoor.

And this narration is also narrated by Muslim (1/724) and others from Abu az-Zinaad from Al-A'raj, from Abu Hurayrah radiallah anhu as Marfoo' with similar wording.

And it is narrated by Al-Bukhaari (7/171) and Muslim and others from Sa'eed bin al-Musayyab from Abu Hurayrah and the words of Al-Bukhaari are: "La Yazaalu Qalb ul-Kabeer shaabban fi ithnatayn fi hubb ad-dunya wa tool al-amal [The heart of an old man remains young in two respects, i.e., his love for the world (its wealth, amusements and luxuries) and his incessant hope]" and the wording of Muslim is: "Qalb ush-Shaykh Shaabun Ala Hubb Ithnatayn tool al-Hayaat wa Hubb al-Maal" and they both have also narrated it from the hadeeth of Anas radiallah anhu with a similar meaning. And this hadeeth has numerous shawaahid, see: Musnad al-Imaam Ahmed and Silsilah as-Saheehah by Al-Albaani (H. 1906) and others.

arrogance; arrogance is only that you despise the truth. Indeed Allaah is beautiful and loves beauty; He dislikes destituteness and difficulty. There is nothing in the scale of a Believer heavier than the good characters.” (1)

اللَّهُ جَمِيلٌ يُحِبُّ الْجَمَالَ، وَيَكْرَهُ الْبُؤْسَ
وَالْتَبَاؤُسَ، وَمَا فِي مِيزَانِ الْمُؤْمِنِ شَيْءٌ أَثْقَلُ
مِنْ خُلُقٍ حَسَنٍ»

3 - Abu Kurayb narrated to us, Abdullah bin Idrees narrated to us, from Layth, from Muhammad bin al-Munkadir, from Umma Zarrah (A Taabi'eeyyah), she said: The Messenger of Allaah (sallallaahu alayhi wasallam) said: "I and the one who takes the responsibility of an orphan will be like these two in the

3 - حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ لَيْثٍ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ أُمِّ ذَرَّةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَنَا وَكَافِلُ الْيَتِيمِ يَوْمَ الْقِيَامَةِ كَهَاتَيْنِ فِي الْجَنَّةِ»، وَأَشَارَ بِالْوُسْطَى وَآلَتِي تَلِيهَا، «وَالسَّاعِي عَلَى الْأَرْمَلَةِ وَالْيَتِيمِ

1 - ((Saheeh))

This chain is weak because Layth bin Abi Sulaym is Da'eef Mudallis, and as for Muhammad bin Ja'dah, I did not find anyone who mentioned his biography, unless it is a Tasheef (distortion of wording).

It is narrated by Muslim (1/93), Abu Awaanah (1/31) and others with a Saheeh chain from Ibraaheem an-Nakha'ee from Alqamah from Abdullah bin Mas'ood, from the Prophet (sallallaahu alayhi wasallam) that he said: "He who has an atom's weight of arrogance in his heart (another narration mentions: mustard-seed's weight, as narrated by Tirmidhi: 1998 and others) will not enter Paradise." A man asked: "Indeed a person wishes to wear good clothes and shoes." The Prophet replied: "Indeed Allaah is beautiful and loves beauty; arrogance amounts to disclaiming truth out of self-esteem, and despising people." And in the narration of Tirmidhi and others it says: "humiliating the people" and it has shawaahid.

See Musnad al-Imaam Ahmed (4/151), Al-Mu'jam al-Kabeer (of Tabaraani 3/69), Majma az-Zawaa'id (5/134), Durr al-Manthoor (4/115) and others.

Paradise” and he pointed with his middle and index-finger. (He futher said) “The one who looks after a widow and an orhpan is like a Mujaahid (Warrior) in the way of Allaah and like a fasting and praying person” (1)

كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ، وَكَالصَّائِمِ الْقَائِمِ»

4 - Abu Kurayb narrated to us, Abu Mu’aawiyah narrated to us, from Al-A’mash, from Amr bin Murrah, from Al-Haarith, from Ali alayhi-s-salaam, he said: “Two (types of) People are damned: one who loves (me) excessively, and one who hates and slanders (me)” (2)

4 - حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ،

عَنِ الْأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةٍ، عَنْ

الْحَارِثِ، عَنْ عَلِيٍّ، عَلَيْهِ السَّلَامُ، قَالَ:

«يُهْلِكُ فِي رَجُلَانِ، مُحِبٌّ مُطَرٍّ وَمُبْغِضٌ

مُفْتَرٍ»

1 - ((Chain is Weak and Mursal but the Hadeeth is Saheeh with the below mentioned wording))

It contains Layth bin Abi Sulaym whose mention has passed before (See, H. 2). Ibn al-Atheer [Asad ul-Ghaabah (8/328)] and Ibn Hajar [Al-Isaabah (4/44)] have mentioned this hadeeth without a chain from Muhammad bin al-Munkadir from Umm Zarra.

It is narrated by Bukhaari (6/178, 7/76) and in Al-Adab al-Mufrad (H. 135), Abu Dawood (5150), Tirmidhi (1918 who said: Hasan Saheeh), Ahmed (5/333), and Al-Bayhaqi (9/283) from Abu Haazim from Sahl Ibn Sa’d as Marfoo with the wording: “I and the one who takes responsibility of an orphan will be in Jannah like this, and he pointed with his index and middle finger.”

And it is narrated by Al-Bukhaari (1896, 7/76, 77) Muslim (3/2286, 2287 H. 2982, 2983) and others from Abu Hurayrah as Marfoo that: “The one who takes care of a widow and a poor person is like a Mujaahid (fighting) in the way of Allaah or like him who peforms prayers all the night and fasts all the day.” And it has Shawaahid.

2 - ((Chain Weak))

5 - Abu Kurayb narrated to us, Abdullah bin Idrees narrated to us, from Qaaboos, from his Father, from Ibn Abbaas, that Ibn al-Kawwa asked Akeed (peace be upon him) about "Subhaan-Allaah" so he replied: "It is a word Allaah is pleased with for Himself" (1)

5 - حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ قَابُوسَ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ ابْنَ الْكَوَّاءِ، " سَأَلَ عَلِيًّا عَلَيْهِ السَّلَامُ عَنْ سُبْحَانَ اللَّهِ، فَقَالَ: «كَلِمَةٌ رَضِيَهَا اللَّهُ لِنَفْسِهِ»

Haarith al-A'war is Da'eef according to the more preferred opinion and he is accused of Rafadh. And Al-A'mash and Abu Mu'aawiyah both are Mudallis in the chain and they both have narrated with AN.

It has shawaahid in Kitaab as-Sunnah (2/476, 477) of Ibn Abi Aasim and others. And it is also narrated by Hasheesh and Al-Asbahaani in Al-Hujjah as mentioned in Kanz ul-Ummaal (11/326 H. 31644).

Ibn Abi Aasim (H. 983) said: Abu Bakr narrated to us, Wakee' narrated to us, from Shu'bah, from Abu at-Tiyaah, from Abu as-Sawaar al-Ma'rawi, he said: Ali (radiallah anhu) said: "A nation would love me until they would enter hell in my (excessive) love and a nation would hate me until they would enter hell in my hatred."

Al-Albaani said: "Its chain is Saheeh upon the conditions of Shaykhayn."

I say: And It is narrated as Mawqoof [in Mustadrak (3/123), Ibn Abi Aasim (2/484) etc] and Al-Albaani said: "Its chain is Da'eef" I say: It is as he said, See Al-Ilal al-Mutanaahiyah (1/162) and Taareekh al-Khulafa of Suyooti (P. 162) and others.

1 - ((Chain Weak))

Qaaboos bin Abi Dhibyaan is Da'eef in Hadeeth, and he is ruled so by the Jumhoor (due to his memory).

Dhahabi said in "Al-Mujarrad fi Asmaa Rijaal Sunan Ibn Majah" (P. 168 T. 1336) that: "He is Layyin (Lenient)".

And Al-Asqalaani siad: "There is leniency in him" [Taqreeb] and that is the weakness of this report.

It is also narrated by Al-Askari in Al-Amthaal, and Abu al-Hasan al-Bukaai as mentioned in Kanz ul-Ummaal (2/255).

6 - Abu Kurayb narrated to us, Ibn Idrees narrated to us, from Hishaam, from Ibn Sireen, from Ibn Mas'ood (radiallah anhu), he said: I came to Allaah's Messenger (sallallaahu alayhi wasallam) from the land of Habashah, I said salaam to him while he was praying. (Ibn Mas'ood) said: "So he nodded with his head." Ibn Idrees (the narrator) said: "And this is

6 - حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ هِشَامٍ، عَنْ ابْنِ سِيرِينَ، عَنْ ابْنِ مَسْعُودٍ، قَالَ: قَدِمْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَرْضِ الْحَبَشَةِ فَسَلَّمْتُ عَلَيْهِ وَهُوَ يُصَلِّي، قَالَ: فَأَشَارَ بِرَأْسِهِ ". قَالَ ابْنُ إِدْرِيسَ: وَهَذَا أَحْسَنُهَا

better.” (1)

7 - Abu Kurayb narrated to us, Ibn Idrees narrated to us, from Kahmas, from Ibn Buraydah, from his Father (Buraydah) (radiallah anhu), he said: The Messenger of Allaah (sallallaahu alayhi wasallam) heard a man

7 - حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ كَهْمَسٍ، عَنْ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ: سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا، فَقَالَ لِأَبِي بُرَيْدَةَ: «تَعْرِفُ هَذَا؟» ،

1 - ((This chain is weak due to the disconnection between Muhammad bin Sireen and Ibn Mas’ood))

It is narrated by Al-Bayhaqi (2/260) from Maaki, from Hishaam and Mis’ar, from Aasim they both narrate from Ibn Sireen a narration with similar meaning, but he did not hear anything from Ibn Mas’ood (radiallah anhu). However, Muhammad bin as-Salt at-Tozi (Sadooq) has connected this chain which he narrated from Abdullah bin Rajaa from Hishaam from Muhammad (bin Sireen) from Abu Hurayrah from Ibn Mas’ood as mentioned by Al-Bayhaqi but that is Shaadh.

Bukhaari (2/59, 63, 4/245, 246) and Muslim (1/382) etc have narrated from A’mash from Ibraaheem from Alqamah from Abdullah bin Mas’ood (radiallah anhu) a narration where he said: “We said salaam to the Beloved Prophet (sallallaahu alayhi wasallam) while he was in Prayer, so he replied back to us, but when we came back from An-Najaashi, we said salaam to him but this time he did not reply back to us and he said: ‘Indeed in the prayer one is occupied (with a more serious matter).’”

And it is also narrated by An-Nasaa’ee in al-Kubra from Shu’bah from A’mash from the same chain as mentioned in Tuhfat al-Ashraaf (7/98). And it is narrated by Al-Qudaa’ee in Musnad ash-Shihaab (2/188 H. 1158) from al-Hakam from Ibraaheem in abridged form. And this hadeeth has numerous shawaahid.

I say: It is authentically proven from the Prophet (sallallaahu alayhi wasallam) and from his Companions to reply to Salaam with the indication → of hand. See, Sunan al-Kubra (2/258 - 259) and others. And it is not Mansookh (Abrogated), rather abrogated is only the replying of salaam with words not with indication, for indeed that is proven from Sharee’ah from the evidence of the actions of Sahaabah radiallah anhum after the Messenger of Allaah (sallallaahu alayhi wasallam).

(reciting in prayer) so he asked Abu Buraydah, “Do you know this man?” Buraydah said: “Yes, O Messenger of Allaah, this is the man who offers the most number of Salaah among the people of Madeenah” So the Messenger of Allaah (sallallaahu alayhi wasallam) said: “Don’t let him hear that or you will destroy him, indeed you are a nation with which ease is intended” (1)

قَالَ: فَقُلْتُ: نَعَمْ، يَا رَسُولَ اللَّهِ، هَذَا أَكْثَرُ أَهْلِ الْمَدِينَةِ صَلَاةً، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تُسْمِعْهُ فَتُهْلِكْهُ، إِنَّكُمْ أُمَّةٌ أُرِيدَ بِكُمْ الْيُسْرُ»

8 - Muhammad bin al-‘Alaa narrated to us, Ibn Idrees narrated to us, from Mis’ar, from Abu Husayn, he said: Mu’aawiyah (radiallah anhu)

8 - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ مِسْعَرٍ، عَنْ أَبِي حُصَيْنٍ، قَالَ: قَالَ مُعَاوِيَةُ رَضِيَ اللَّهُ عَنْهُ: مَنْ أَحَقُّ بِهَذَا

1 - ((Chain Hasan))

I did not find anyone else who narrated this narration with this chain. And it is narrated by Al-Bukhaari in Al-Adab al-Mufrad (H. 341), Abu Dawood at-Tiyaalsi in his Musnad (P. 183 H. 1296), Ahmed (4/338, 5/32), and At-Tabaraani (20/297) from Shu’bah and Abu Awaanah from Abu Bishr from Abdullah bin Shaqeeq, from Rajaa bin Abi Rajaa, from Mihjan bin al-Adra’ (radiallah anhu) at length with other than the wording mentioned in this hadeeth. The wording of Bukhaari in Al-Adab al-Mufrad is, “Stop, do not let him hear or you will destroy him.” →

And it is narrated by At-Tabraani (20/297, 298) and Ahmed (5/32) from Kahmas from Abdullah bin Shaqeeq, from Mihjan with a similar meaning. I say: Rajaa has been declared Thiqah by Ibn Hibbaan and Ijlee and he is at the level of truthfulness. And it is narrated by At-Tabaraani (18/230) from A’mash from Ja’far bin Iyaas from Abdullah bin Shafeeq al-Uqaylee from Imraan bin Husayn: al-Hadith.

Al-Haythami said (3/309): “Its narrators are the narrators of As-Saheeh”.

said: "Who is more worthy of this matter than us?" The narrator said, Ibn Umar was also present there. He said: "I wanted to say that more worthy than you is the one whom you and your father struck, but then I remembered the warning of Allaah against disputing so I remained silent lest my speech should become a trial" (1)

الْأَمْرِ مِنَّا؟، قَالَ وَابْنُ عُمَرَ شَاهِدُهُ، قَالَ: فَأَرَدْتُ أَنْ أَقُولَ: أَحَقُّ مِنْكَ مَنْ ضَرَبَكَ عَلَيْهِ وَأَبَاكَ فَذَكَرْتُ مَا أَعَدَّ اللَّهُ، فِي الْخِلَافِ، فَخِفْتُ أَنْ يَكُونَ كَلَامِي فَسَادًا "

9 - Abu Kurayb narrated to us,

9 - حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا ابْنُ إِدْرِيسَ،

1 - ((The narrators of this chain are Thiqaat)).

[Translator's Note:

The context of this narration is mentioned in Saheeh al-Bukhaari (4108), as follows:

Ibn `Umar said, "I went to Hafsa while water was dribbling from her twined braids. I said, 'The condition of the people is as you see, and no authority has been given to me.' Hafsa said, (to me), 'Go to them, and as they (i.e. the people) are waiting for you, and I am afraid your absence from them will produce division amongst them.' "So Hafsa did not leave Ibn `Umar till we went to them. When the people differed, Muawiya addressed the people saying, "If anybody wants to say anything in this matter of the Caliphate, he should show up and not conceal himself, for we are more rightful to be a Caliph than he (Ibn Umar) and his father (Umar)." On that, Habib bin Masalama said (to Ibn `Umar), "Why don't you reply to him (i.e. Muawiya)?" `Abdullah bin `Umar said, "I untied my garment that was going round my back and legs while I was sitting and was about to say, 'He who fought against you and against your father for the sake of Islam, is more rightful to be a Caliph,' but I was afraid that my statement might produce differences amongst the people and cause bloodshed, and my statement might be interpreted not as I intended. (So I kept quiet) remembering what Allah has prepared in the Gardens of Paradise (for those who are patient and prefer the Hereafter to this worldly life)." Habib said, "You did what kept you safe and secure (i.e. you were wise in doing so)]

Ibn Idrees narrated to us, from Yahya bin Sa'eed, from Ja'far bin Muhammad, from his father (Abu Ja'far Muhammad al-Baaqir), that the Messenger of Allaah (sallallaahu alayhi wasallam) passed judgement on the basis of a single witness and an oath from the claimant. (Imaam Baaqir said) And Ali (peace be upon him) has also ruled this way amongst you. (1)

عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ،
عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ «قَضَى بِشَاهِدٍ، وَيَمِينِ الطَّالِبِ» .
وَقَضَى بِهِمَا عَلِيٌّ عَلَيْهِ السَّلَامُ بَيْنَ أَظْهَرِكُمْ

10 - Abu Kurayb narrated to us, Ibn Idrees narrated to us, From Khaalid bin Abi Kareemah, from Abu Ja'far Muhammad bin Ali bin Husayn (Al-Baaqir) he said

10 - حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا ابْنُ إِدْرِيسَ،
عَنْ خَالِدِ بْنِ أَبِي كَرِيمَةَ، عَنْ أَبِي جَعْفَرٍ
مُحَمَّدِ بْنِ عَلِيٍّ بْنِ حُسَيْنٍ: «أَنَّ رَسُولَ اللَّهِ

1 - ((Saheeh))

It is narrated by Maalik (2/721) and from him: Ash-Shaafi'ee in Al-Umm (6/274, 7/207), Ibn Abi Shaybah (6/13 H. 29094), Tirmidhi (1345), and Bayhaqi (10/169, 170) through the route of Ja'far from his Father as Mursal. And it is connected by Abdul Wahhaab ath-Thaqafi (Hasan ul-Hadeeth) from Ja'far from his father from Jaabir as it is.

And it is narrated by Tirmidhi (1344), Ibn Maajah (2469), Ahmed (3/305), Ibn al-Jaarood (1008), and Bayhaqi (10/170) with this route. And it is narrated by Muslim (2/1337), Ibn Abi Shaybah (6/7 H. 29053), Abu Dawood (3608), Ibn Maajah (2370), and Al-Nasaa'ee in al-Kubra as mentioned in Tuhfat al-Ashraaf (5/187) etc from Ibn Abbaas as is. →

And it is narrated by Tirmidhi (1343), Ibn Maajah (2368) and others from Abu Hurayrah as is and Tirmidhi said: "Hasan Ghareeb".

I say: This hadeeth has a huge number of routes, see Sunan al-Kubra lil Bayhaqi (10/167 - 175), Irwaa al-Ghaleel (8/296 - 306 H. 2983), Nasb ur-Raayah (4/95 - 101) and others. Hence the hadeeth is Saheeh without a doubt.

that the Messenger of Allaah (sallallaahu alayhi wasallam) passed judgement based on a witness and an oath from the claimant. (1)

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَضَى بِشَاهِدٍ، وَيَمِينِ
الطَّالِبِ»

11 - Abu Kurayb narrated to us, Ibn Idrees narrated to us, he said: I heard Abu Imraan al-Jawni, from Talhah a man from Quraysh, he said that Aa'ishah (radiallah anha) said: O Messenger of Allaah (sallallaahu alayhi wasallam), I have two neighbors, to which of them should I send a gift? He replied: "To the one whose gate is nearer to you." (2)

11 - حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا ابْنُ إِدْرِيسَ، قَالَ: سَمِعْتُ أَبَا عِمْرَانَ الْجَوْنِيَّ، عَنْ طَلْحَةَ، رَجُلٍ مِنْ قُرَيْشٍ، قَالَتْ عَائِشَةُ: رِضْوَانُ اللَّهِ عَلَيْهَا: يَا رَسُولَ اللَّهِ، إِنَّ لِي جَارَيْنِ، إِلَى أَيِّهِمَا أُهْدِي؟، قَالَ: «إِلَى أَقْرَبِهِمَا مِنْكَ بَابًا»

1 - ((Saheeh))

It is narrated by Ash-Shaafi'ee in al-Umm (6/274) and from him narrated al-Bayhaqi (10/171), from Sufyaan bin Uyaynah, from Khaalid as Mursal. The hadeeth is Saheeh as passed before (See, H. 9).

2 - ((Chain Saheeh))

It is narrated by Al-Bukhaari in As-Saheeh (3/47, 139, 7917) and in Al-Adab al-Mufrad (1070), Abu Dawood as-Sijistaani (5155), and Abu Dawood at-Tiyaalsi (H. 1529).

And from him narrated: Al-Bayhaqi (6/275, 276) and in Shu'ab al-Eemaan (7/78 H. 9544).

And similarly narrated Ahmed (6/239) and Ali bin al-Ja'd (1/55 H. 1198) and from him narrated Al-Baghawi in Sharh us-Sunnah (6/196, 197).

And similarly it is also narrated by Al-Bayhaqi (7/38), Ibraaheem al-Harbi as in An-Nukat az-Zaraaf (11/427), Al-Khateeb (7/275), and Ibn Abi Dunya in Makaanim al-Akhlaaq (P. 83) from the route of Shu'bah and others from Abu Imraan al-Jawni with the same route. And al-Baghawi said: "This hadeeth is Saheeh".

12 – Abu Kurayb narrated to us, Ibn Idrees narrated to us, he said: I heard Al-Hasan bin Ubaydullah, from Harim Abu Zur’ah the mawla of Ibn Khuzaymah of Ashja’, from Thaabit bin Qays, from Abu Moosa, he said: “Severity of the head is from the raging of Hell, so let it cool down before you pray Zuhr” (1)

12 – حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا ابْنُ إِدْرِيسَ، قَالَ: سَمِعْتُ الْحَسَنَ بْنَ عُبَيْدِ اللَّهِ، عَنْ هَرِمِ أَبِي زُرْعَةَ، مَوْلَى ابْنِ خُزَيْمَةَ مِنْ أَشْجَعٍ، عَنْ ثَابِتِ بْنِ قَيْسٍ، عَنْ أَبِي مُوسَى، قَالَ: «إِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ، فَأَبْرِدُوا بِصَلَاةِ الظُّهْرِ»

13 – Abu Kurayb narrated to us, Ibn Idrees narrated to us, Ash-Shaybaani & Mis’ar narrated to us, from Jawwaab bin

13 – حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا ابْنُ إِدْرِيسَ، حَدَّثَنَا الشَّيْبَانِيُّ، وَمِسْعَرٌ، عَنْ جَوَّابِ بْنِ

I say: Haakim (4/167) has narrated from Ahemed bin Ya’qoob ath-Thaqafi (whose biography I did not find) with this chain from Ja’far bin Sulemaan (he is Hasan ul-Hadeeth, authenticated by Jumhoor), from Abu Imraan from Yazeed bin Baabnoos, from Aa’ishah as is (and this narration is Shaadh; Al-Jawni has affirmed his sama from Talhah in the narration of al-Bukhaari and others and that is the correct one).

1 - ((Saheeh))

This is Mawqoof. It is narrated by An-Nasaa’ee (1/249) from Yazeed bin Aws, and in al-Kubra as mentioned in Tuhfat al-Ashraaf (6/408) from Abu Zur’ah bin Amr bin Jareer both from Thaabit bin Qays from Abu Moosa as Marfoo → with the wording, “Let it cool down before praying Zuhr, for indeed the heat that you find is from the raging of the Hell-Fire.”

And it is narrated by Al-Bukhaari (1/136), Muslim (1/431) and others from Abu Dharr al-Ghifaari radiallah anhu from the Prophet (sallallaahu alayhi wasallam) that he said: “Indeed the severity of Heat is from the raging of the Hell-Fire, so when the heat gets severe, let it cool down before praying.”

And it is narrated by Al-Bukhaari (1/136, 4/89) and others from Abu Sa’eed al-Khudri a narration of similar meaning. And this hadeeth has numerous routes.

Ubaydullah, from Al-Haarith bin Suwayd, he said: A man came to Abdullah bin Mas'ood (radiallah anhu) and said: "I have a neighbor who does not abstain from any (Haraam) thing such as usury and etc. Sometimes we have a need so we take loan from him, and he invites us (for feast) so we accept it. (Is this dealing permissible for us with such a careless man?)" Abdullah (radiallah anhu) replied: "When you are in difficulty then take loan from him, and when he invites you accept his feast, for indeed, to you it is a Halaal thing without any effort, and to him it is a sin and a burden." (1)

عُبَيْدُ اللَّهِ، عَنِ الْحَارِثِ بْنِ سُوَيْدٍ، قَالَ: جَاءَ رَجُلًا إِلَى عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، فَقَالَ: إِنَّ لِي جَارًا لَا يَتَوَرَّعُ مِنْ شَيْءٍ فَذَكَرَ الرَّبَا وَغَيْرَهُ، وَنَحْتَا جَ فَسْتَقْرِضُهُ، وَيَدْعُونَا فَنُجِيبُهُ، قَالَ: «إِذَا أُعْصِرْتُمْ فَاسْتَقْرِضُوا مِنْهُ، وَإِذَا دَعَاكُمْ فَأَجِيبُوهُ، فَإِنَّ لَكُمْ الْمَهْنَاءَ وَعَلَيْهِ الْوِزْرُ»

14 - Abu Kurayb narrated to us, Ibn Idrees narrated to us, from Al-Hasan bin Furaat al-Qazzaaz, from his father, from Abu Haazim, from Abu Hurayrah (radiallah anhu) he said: The Messenger of Allaah (sallallaahu alayhi wasallam) said: "The Children of Israel used to ruled and guided by the Prophets.

14 - حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنِ الْحَسَنِ بْنِ فُرَاتٍ الْقَزَّازِ، عَنْ أَبِيهِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " إِنْ بَنِي إِسْرَائِيلَ كَانَتْ تَسُوسُهُمُ الْأَنْبِيَاءُ كُلَّمَا ذَهَبَ

1 - ((Chain Hasan))

Jawwaab at-Taymee is Thiqah according to the Jumhoor and he is Hasan ul-Hadeeth according to the more preferred view, while the remaining narrators are all Thiqah.

Whenever a Prophet died, another would take over his place. And there will be no Prophet after me.” The people said: “O Messenger of Allaah, then what will be?” He replied: “There will be Caliphs and a lot of them.” They said: “O Messenger of Allaah, what should we do then?” He replied: “Fulfill your pledge to the first one, then the one who comes after him, and do the duties required of you, and Allaah will question them about the duties about them.” (1)

نَبِيٌّ خَلَفَهُ نَبِيٌّ، وَإِنَّهُ لَيَسَّ بِكَائِنٍ بَعْدِي نَبِيٌّ،
قَالُوا: يَا رَسُولَ اللَّهِ، فَمَا يَكُونُ؟، قَالَ
«يَكُونُ خُلَفَاءُ وَيَكْثُرُوا»، قَالُوا: يَا رَسُولَ
اللَّهِ، فَمَا نَصْنَعُ؟، قَالَ أَوْفُوا بَبَيْعَةِ الْأَوَّلِ،
فَالْأَوَّلِ، أَدُّوا الَّذِي عَلَيْكُمْ، وَيَسْأَلُهُمُ اللَّهُ
الَّذِي عَلَيْهِمْ "

15 - Abu Kurayb narrated to us, Ibn Idrees narrated to us, he said: I heard Ismaa'eel bin Abi Khaalid narrating from Ash-Sha'bee that: "A man, once, stood up on the Day of Eed and

**15 - حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا ابْنُ إِدْرِيسَ،
قَالَ سَمِعْتُ إِسْمَاعِيلَ بْنَ أَبِي خَالِدٍ، عَنِ
الشَّعْبِيِّ، قَالَ: «قَامَ رَجُلٌ يَوْمَ الْعِيدِ يُصَلِّي**

1 - ((Chain Saheeh))

Al-Khateeb (5/472, 473) said: "Ubaydullah bin Abi al-Fath narrated to me, Muhammad bin Abdullah al-Harwaani al-Koofi narrated to us in Baghdaad (and he is al-Ju'fi al-Qaadhi the narrator of this Juzz) that Ali bin → Muhammad bin Haaron al-Himayree (the author of this Juzz) narrated to us, that Abu Kurayb narrated to us", and he mentioned the same chain. And it is narrated by Muslim (2/1473 abridged form), Ibn Abi Shaybah (7/464 H. 37260) and from him Ibn Maajah (2871) from Ibn Idrees from al-Hasan. And al-Bukhaari (4/144), Muslim (3/147), and Ahmed (2/197) narrated from Shu'bah. And Ibn Abi Aasim narrated in As-Sunnah (2/512, 513) from Muhammad bin Jahaadah, all three of them narrated from Al-Furaat with the same chain ahead.

started praying before the (time of) Prayer, so Sha'bee grabbed him (out of the Prayer).” (1)

قَبْلَ الصَّلَاةِ فَجَذَبَهُ الشَّعْبِيُّ»

16 - Abu Kurayb narrated to us, Abu Mu'aawiyah narrated to us, from Al-A'mash, from Amr bin Murrah, from Abu al-Bakhtari, from Ali (radiallah anhu) that a man came to Ali and started praising him, and the news of him had already reached Ali before he had arrived, so Ali (radiallah anhu) said to him: "It is not as you say, and I am above of what you have in your heart." (2)

16 - حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةٍ، عَنْ أَبِي الْبَخْتَرِيِّ، عَنْ عَلِيٍّ، رِضْوَانُ اللَّهِ عَلَيْهِ، قَالَ: أَتَاهُ رَجُلٌ فَأَتْنِي عَلَيْهِ، قَالَ: وَقَدْ كَانَ بَلَغَهُ عَنْهُ قَبْلَ ذَلِكَ فَقَالَ لَهُ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: «لَيْسَ كَمَا تَقُولُ وَأَنَا فَوْقَ مَا فِي نَفْسِكَ»

17 - Abu Kurayb narrated to us, that Abu Mu'aawiyah narrated to us, from Al-A'mash, from Muslim, from Abdur Rahmaan bin Hilaal, from Jareer bin

17 - حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هِلَالٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ، قَالَ:

1 - ((Its narrators are all Thiqaat))

It is narrated by Ibn Abi Shaybah (1/498 H. 5745) from Ibn Idrees with the same chain ahead.

2 - ((Chain Weak))

Abu al-Bakhtari (Sa'eed bin Fayroz at-Taa'ee) is although Thiqah but he did not hear anything from Ali, see Tahdheeb at-Tahdheeb.

Abu Haatim said: "He neither heard anything from Ali nor did he meet him" [Al-Maraaseel by Ibn Abi Haatim (P. 74)]

And (Sulemaan bin Mihraan) Al-A'mash and Abu Mu'aawiyah (Muhammad bin Khaazim) both are Mudallis and they are narrating it with AN.

This narration is also narrated by Ibn Abi Dunya in as-Samt and Ibn Asaakir in Taareekh Dimashq as mentioned in Kanz ul-Ummal (13/180 H. 36539).

Abdullah, he said: The Messenger of Allaah (sallallaahu alayhi wasallam) addressed us encouraging us to give charity, but the people did not pay attention until I saw traces of anger in his face, then a man from Ansaar came with his bundle and gave it to the Prophet, then the people followed him (in doing the same) until I saw happiness on his face, so the Prophet (sallallaahu alayhi wasallam) said: “Whoever revives a good Sunnah, he will get its reward and a reward similar to whoever acts upon it without diminishing anything from their rewards. And whoever introduces an evil practice, he would bear its burden (of sin) and the burden of all those who act upon it, without diminishing anything from their sins.” (1)

خَطَبَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَحَثَّنَا عَلَى الصَّدَقَةِ، فَأَمَسَكَ النَّاسُ حَتَّى
رُئِيَ فِي وَجْهِهِ الْغَضَبُ، ثُمَّ إِنَّ رَجُلًا مِنَ
الْأَنْصَارِ جَاءَ بِصُرَّةٍ، وَأَعْطَاهَا إِيَّاهُ، ثُمَّ تَبَاعَ
النَّاسُ حَتَّى رُئِيَ فِي وَجْهِهِ السُّرُورُ فَقَالَ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ سَنَّ سُنَّةً حَسَنَةً
كَانَ لَهُ أَجْرُهَا، وَمِثْلُ أَجْرِ مَنْ عَمِلَ بِهَا مِنْ
غَيْرِ أَنْ يَنْقُصَ مِنْ أَجْرِهِمْ شَيْءٌ، وَمَنْ سَنَّ
سُنَّةً سَيِّئَةً كَانَ عَلَيْهِ وِزْرُهَا، وَوِزْرُ مَنْ عَمِلَ
بِهَا مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَوْزَارِهِمْ شَيْءٌ»

1 - ((Saheeh))

Narrated by Muslim (3/2059, 2060), Ahmed (4/361, 362) and others from A'mash from Muslim Abu ad-Duhaa with the same chain ahead.

And it is narrated by Muhammad bin Abi Ismaa'eel from Abdur Rahmaan with the same chain ahead and it has a Shaahid in Muslim (1/705) and others and its chain is Saheeh.

And it also has some other routes in Tabaraani and other books.

18 - Abu Kurayb narrated to us, Abdullah bin Idrees narrated to us, from Ash-Shaybaani, from Ash-Sha'bee that he said: "Diyah is paid upon the (cutting of) eye-brows." (1)

18 - حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنِ الشَّيْبَانِيِّ، عَنِ الشَّعْبِيِّ، قَالَ: «فِي الْحَاجِبِينَ الدِّيَةُ»

19 - Abu Kurayb narrated to us, Ibn Idrees narrated to us, from Muhammad bin Amr, from Abu Salamah from Abu Hurayrah (radiallah anhu) that the Messenger of Allaah (sallallaahu alayhi wasallam) said: "The People are preceded by Quryash in this matter (i.e. Islaam), the good among them (the people) follow the good among them (Quraysh) and the bad among them (people) follow the bad among them (quraysh)." (2)

19 - حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «النَّاسُ فِي هَذَا الْأَمْرِ تَبَعٌ لِقُرَيْشٍ، خَيْرُهُمْ تَبَعٌ لِحَيَارِهِمْ، وَشَرُّهُمْ تَبَعٌ لَشَرِّارِهِمْ»

1 - ((Chain Saheeh))

It is narrated by Ibn Abi Shaybah (5/357 H. 26868) from Ibn Idrees and others from Ash-Shaybaani with the same chain ahead.

2 - ((Chain Hasan Saheeh))

It is narrated by Ahmed (2/261), Ibn Abi Shaybah (6/402 H. 32384) and from him narrated Ibn Abi Aasim in as-Sunnah (2/534, 635, and in it is written Abu Buraydah instead of Abu Salamah, which is a Mistake), from Muhammad bin Amr with the same chain ahead.

And its asal is in Bukhaari (4/154), Muslim (2/1451) and others with the wording, "People follow the Quraysh in this matter, the Muslims follow the Muslims amongst them, and the infidels follow the infidels among them." And it has other shawaahid as well which Shaykh al-Imaam Naasir ud-Deen al-Albaani (rahimahullah) has mentioned in Silsilah as-Saheehah (3/6).

20 – Abu Kurayb narrated to us, Ibn Idrees narrated to us, he said: I heard my Father narrating from Atiyyah, he said: “Toor is a Mountain, and Sini is a Tree.” (1)

20 – حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا ابْنُ إِدْرِيسَ، قَالَ سَمِعْتُ أَبِي، عَنْ عَطِيَّةَ، قَالَ: " الطُّورُ: الْجَبَلُ، وَسَيْنَاءُ: شَجَرَةٌ "

21 – Abu Kurayb narrated to us, Ibn Idrees narrated to us, From Hishaam, from Al-Hasan and Ibn Sireen that they both disliked that a person should say to his companion, ‘increase my wealth and take the profit for yourself.’ (2)

21 – حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، وَابْنِ سِيرِينَ: «أَنَّهُمَا كَرِهَا أَنْ يَقُولَ الرَّجُلُ لِرَّيْكَهٖ عَجَلْ لِي رَأْسَ مَالِي، وَالرَّيْحُ لَكَ»

22 – Abu Kurayb narrated to us, Abdullah bin Idrees narrated to us, he said: I heard Hasan bin Ubaydullah, from Sa’d bin Ubaydah, from Abu Abdur Rahmaan as-Sulami, he said: Ali (radiallah anhu) used to command using Siwak and he used to say: “Indeed when the slave stands for prayer” (The narrator said) I think he said, “in the last part of the night, an angel listens to his recitation, until he gets so close to him that

22 – حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، قَالَ: سَمِعْتُ الْحَسَنَ بْنَ عُبَيْدِ اللَّهِ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، قَالَ: كَانَ عَلِيٌّ يَأْمُرُ بِالسَّوَاكِ، وَيَقُولُ: " إِنَّ الْعَبْدَ إِذَا قَامَ يُصَلِّي حَسْبَتْهُ قَالَ: فِي جَوْفِ لَيْلٍ إِنَّ الْمَلِكَ يَسْتَمِعُ لَهُ، فَمَا يَزَالُ يَدْنُو حَتَّى يَضَعَ فَاهُ عَلَى فِيهِ، حَتَّى مَا يَخْرُجُ مِنْهُ آيَةٌ إِلَّا وَقَعَتْ فِي يَدِي الْمَلِكِ "

1 - ((Chain Saheeh up to Atiyyah al-Awfi but he is Da’eef Mudallis himself))

This is also narrated from Mujaahid and others see Al-Durr al-Manthoor.

2 - ((Its chain is Saheeh up to Hasan and Ibn Sireen rahimahumullah))

he puts his mouth on his mouth,
and whatever verse comes out
of his mouth enters in the mouth
of the angel.” (1)

23 – Muhammad bin al-‘Alaa
narrated to us, Ibn Idrees
narrated to us, he said: I heard
Ubaydullah, narrating from
Talhah bin Abdul Malik, from Al-
Qaasim, from Aa’ishah
(radiallah anhu), she said that I
heard the Messenger of Allaah
(sallallaahu alayhi wasallam)
saying: “Whoever vows to obey
Allah, let him obey Him.
Whoever vows to disobey Allah,
let him not disobey Him” (2)

23 – حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، حَدَّثَنَا ابْنُ
إِدْرِيسَ، قَالَ: سَمِعْتُ عُبَيْدَ اللَّهِ، عَنْ طَلْحَةَ
بْنِ عَبْدِ الْمَلِكِ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ
قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ يَقُولُ: «مَنْ نَذَرَ أَنْ يُطِيعَ اللَّهَ
فَلْيُطِيعْهُ، وَمَنْ نَذَرَ أَنْ يَعْصِيَ اللَّهَ فَلَا يَعْصِهِ»

1 - ((Chain Saheeh Mawqoof))

It is narrated by Ibn al-Mubaarak in Az-Zuhd (P. 435 H. 1224), Al-Bayhaqi (1/38), Al-Ajurri in Akhlaaq Hamalat ul-Qur’aan (as mentioned in Kanz ul-Ummaal: 9/464), and Al-Zaya al-Maqdisi in Al-Mukhtarah (1/201) as mentioned in Silsilah as-Saheehah of Al-Albaani (3/214 H. 1213) through the route from al-Hasan with this chain. And it is narrated as Marfoo by Fudayl bin Sulemaan as mentioned in Az-Zuhd and Musnad al-Bazzaar (P. 60 as said by Al-Albaani).

I (Shaykh Zubayr) say: Fudayl is weakened by Ibn Ma’een, Abu Zur’ah, Abu Haatim, Nasaa’ee, Jazrah and others, while Ibn Hibbaan, Al-Bukhaari, and Muslim have declared him Thiqah, hence he is Da’eef due to his memory and Ibn Hajar said: “Sadooq, he errs a lot.” Therefore, his narration is Munkar. And Al-Albaani has strengthened it due to its shawaahid but it is not authentic as Marfoo, wallaahu a’lam.

I (the translator) say: “Fudayl is rather Hasan ul-Hadeeth according to the Jumhoor and the decision of Shaykh is more preferable among the two.”

2 - ((Chain Saheeh))

24 – Haaroon bin Ishaq al-Hamdaani narrated to us, Sufyaan bin Uyaynah narrated to us, from Az-Zuhri, from Abu Salamah, from Abu Hurayrah, from the Prophet (sallallaahu alayhi wasallam) he said: “When one of you wakes up (from his sleep), he must not put his hand in a utensil till he washed it three times” (1)

24 – حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ الْهَمْدَانِيُّ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «إِذَا اسْتَيْقَظَ أَحَدُكُمْ، فَلَا يَغْمِسْ يَدَهُ فِي وَضْؤِهِ حَتَّى يَغْسِلَهَا ثَلَاثًا»

25 – Abu Sa’eed Abdullah bin Sa’eed al-Ashaj narrated to us,

25 – حَدَّثَنَا أَبُو سَعِيدٍ عَبْدُ اللَّهِ بْنُ سَعِيدٍ

It is narrated by Ibn Maajah (2126), and Ahmed (6/224), from Ubaydullah bin Umar (Ahmed also added Yahya bin Sa’eed); and Maalik in al-Muwatta (2/476) and from him narrated al-Bukhaari (7/233) etc from Talhah bin Abdul Malik; and Ibn Hibbaan (al-Ihsaan: 6/288 H. 4374) narrated it from Muhammad bin Abaan, both of them narrated it from Al-Qaasim bin Muhammad with this chain.

1 - ((Saheeh)) →

It is narrated by Muslim (1/233 in abridged form), Abu Awaanah (1/263), Nasaa’ee (1/6 H. 1), Ahmed (2/241), Al-Humaydee (Deobandi Manuscript 2/422 H. 951) and from him Abu Awaanah and similarly, Ibn Khuzaymah (1/52), and Ibn Hibbaan (2/200 H. 1059), through the route of Sufyaan bin Uyaynah with this chain, and he has affirmed his samaa in the narration of Humaydee etc.

And it is narrated by Muslim (1/233), Ibn Khuzaymah (1/52) and through him narrated Al-Bayhaqi (1/46 and from other than him) and similarly Ibn Hibbaan (2/201 H. 1061) through the route of Khaalid al-Hazaa from Abdullah bin Shaqeeq, from Abu Hurayrah with a similar meaning.

And it is narrated by Muslim and others from Sa’eed bin al-Musayyab from Abu Hurayrah with similar meaning.

And the Asal of this hadeeth is agreed upon (i.e. narrated in Saheehayn) without the word “three times”.

Al-Muttalib bin Ziyaad narrated to us, from Layth, from al-Hakam, from Aa'ishah bint Sa'd, from Sa'd (radiallah anhu) that the Prophet (sallallaahu alayhi wasallam) said to Ali (radiallah anhu) on the day of Ghazwah Tabook: "You are to me in the position that Haaroon was to Moosa, except that there is no Prophet after me." (1)

الْأَشْجُ، حَدَّثَنَا الْمُطَّلِبُ بْنُ زِيَادٍ، عَنْ لَيْثٍ،
عَنِ الْحَكَمِ، عَنْ عَائِشَةَ ابْنَةِ سَعْدٍ عَنْ سَعْدٍ
أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِعَلِيِّ
يَوْمَ غَزْوَةِ تَبُوكَ: «أَنْتَ مِنِّي بِمَكَانِ هَارُونَ
مِنْ مُوسَى، إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي»

26 - Muhammad bin Haaroon narrated to us, Ismaa'eel bin al-Khaleel narrated to us, from Ali bin Mushir, from Abu Ishaaq as-Sabi'ee, he said: I went to Hajj while I was a young boy, when I passed by Madeenah, I saw the people gathering around one person, so I also followed them, then there came Umm Salamah the wife of the Prophet (sallallaahu alayhi wasallam) so I heard her saying: "O Shabeeb bin Ribee" so a harsh and

26 - حَدَّثَنَا مُحَمَّدُ بْنُ هَارُونَ، حَدَّثَنَا
إِسْمَاعِيلُ بْنُ الْخَلِيلِ، عَنْ عَلِيِّ بْنِ مُسْهِرٍ،
عَنْ أَبِي إِسْحَاقَ السَّبِيعِيِّ، قَالَ: حَجَجْتُ
وَأَنَا غُلَامٌ، فَمَرَرْتُ بِالْمَدِينَةِ، فَرَأَيْتُ النَّاسَ
عُنُقًا وَاحِدًا، فَاتَّبَعْتُهُمْ فَأَتَوْا أُمَّ سَلَمَةَ زَوْجَ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَسَمِعْتُهَا وَهِيَ
تَقُولُ: يَا شَبِيبَ بْنَ رَبِيعٍ، فَأَجَابَهَا رَجُلٌ
جَلْفٌ جَافٌ لَبِيبٌ يَا أُمَّهُ، فَقَالَتْ: أَيَسْبُ

1 - ((The Hadeeth is Saheeh but this chain is weak))

Layth bin Abi Sulaym is Da'eef due to his weak memory and Tadlees.

Al-Bazaar said in Al-Baheer az-Zakhkhaar (3/369 H. 1170) that this hadeeth is narrated by Shu'bah from al-Hakam from Mus'ab from his father, and that is the correct one.

And Layth has narrated it from Al-Hakam from Aa'ishah bint Sa'd from her Father, but the hadeeth of Shu'bah from al-Hakam is correct.

I say: The hadeeth is Saheeh, see H # 37 of this book.

impolite man said in a loud voice, “I am here O Mother” So she said: “Is the Messenger of Allaah (sallallaahu alayhi wasallam) being insulted in your presence?” He replied: “We say something intending only the life of this world” So she replied: “I heard the Messenger of Allaah (sallallaahu alayhi wasallam) saying, ‘Whoever insults Ali has insulted me, and whoever insults me, has insulted Allaah.’” (1)

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي
نَادِيكُمْ؟، فَقَالَ: إِنَّا نَقُولُ شَيْئًا نُرِيدُ عَرْضَ
هَذِهِ الْحَيَاةِ الدُّنْيَا، فَقَالَتْ: سَمِعْتُ رَسُولَ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ: «مَنْ
سَبَّ عَلِيًّا فَقَدْ سَبَّنِي، وَمَنْ سَبَّنِي سَبَّهُ اللَّهُ»

1 - ((Chain Hasan))

It is narrated by Ahmed (6/323), see al-Bidaayah wal Nihaayah (7/2397) and also in Fadhaa'il as-Sahaabah (2/594), Al-Nasaa'ee in Khasaa'is Ali (H. 91), Al-Haakim (3/121), Ibn Abi Shaybah (12/76), Al-Tabaraani in al-Kabeer → (22/322), in as-Sagheer (2/21) and in Al-Awsat (342 Majma al-Bahrayn as said by Hamdi as-Salafi) through the route of Abu Ishaaq with this chain. And he is supported by As-Suddi in the hadeeth of Abu Ya'la (6/286 H. 6977 with the Tahqeeq of Shaykh Irshaad ul-Haqq Athari), and Al-Khateeb (7/401) and as-Suddi is Hasan ul-Hadeeth.

And they both are also supported by Abu Ishaq at-Tameemi in the narration of Al-Haakim (3/121) and Al-Haakim said in the first narration: “This hadeeth has a Saheeh Isnaad” and Dhahabi followed him.

Al-Haythami said: “The narrators of the narration of Tabaraani are the narrators of As-Saheeh except for Abu Abdullah and he is Thiqah” [Al-Majma (9/130)].

I say: This hadeeth has other routes as well. Hence, I do not see any reason (for anyone) to declare it Weak!

Note: In this narration the story is narrated by Abu Ishaaq as-Sabi'ee but the correct version of this hadeeth mentions that Abu Ishaaq is actually narrating this experience from Abu Abdullah al-Jadali who said, “I went to Hajj while...”

27 – Ahmed bin Muhammad bin al-Waasiti narrated to us, Mufaddal bin Muhammad bin Saalih al-Yaami narrated to us, Abdur Rahmaan bin Muhammad Ibn Ukht Abdur Razzaaq narrated to us, Tawbah bin Ulwaan al-Basri narrated to us, Shu’bah bin al-Hajjaaj narrated to us, from Abu Hamzah ad-Duba’ee, from Ibn Abbaas (radiallah anhu), he said that: “At the night when Faatimah was taken to Ali in the wedding procession, the Prophet was in front of her, Jibreel was on her right, Meekaa’eel was on her left and seventy thousand angels were behind her, praising and extolling Allah until the crack of dawn.” (1)

27 – حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْوَاسِطِيُّ، حَدَّثَنَا مُفَضَّلُ بْنُ مُحَمَّدٍ بْنِ صَالِحِ الْيَامِيِّ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ ابْنُ أُخْتِ عَبْدِ الرَّزَّاقِ، حَدَّثَنَا تَوْبَةُ بْنُ غُلْوَانَ الْبُصْرِيُّ، حَدَّثَنَا شُعْبَةُ بْنُ الْحَجَّاجِ، عَنْ أَبِي جَمْرَةَ الضُّبَعِيِّ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: «لَمَّا كَانَتِ اللَّيْلَةُ الَّتِي زُفْتُ فَاطِمَةُ إِلَى عَلِيِّ عَلَيْهِ السَّلَامُ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَدَامَهَا وَجَبْرِيلُ عَنْ يَمِينِهَا، وَمِيكَائِيلُ عَنْ يَسَارِهَا وَسَبْعُونَ أَلْفَ مَلَكٍ مِنْ خَلْفِهَا، يُسَبِّحُونَ اللَّهَ، وَيُقَدِّسُونَهُ حَتَّى طَلَعَ الْفَجْرُ»

1 - ((Chain Fabricated))

It is narrated by Ibn Hibbaan in al-Majroheen (1/205) and Ibn al-Jawzee in al-Mawdoo’aat (1/419) from al-Mufaddal with this chain. And he said: “As for Ibn Ukht Abdur Razzaaq then we do not know that his name is anything other than Ahmed bin Abdullah. And Yahya bin Ma’een has said that he was a Kadh-dhaab (Liar), and untrustworthy narrator.”

I say: It also contains Tawbah bin Ulwaan concerning whom Ibn Hibbaan said: “He narrates such narrations from Shu’bah and the people of Iraaq which are not from their narrations” [Lisaan al-Meezaan (2/74)] and he is Majhool ul-Ayn.

Adh-Dhahabi said about this hadeeth: “This is a clear Lie” [Meezaan al-I’tidaal (1/361)]. Thus, may the curse of Allaah be upon the Fabricated of this hadeeth who intended to malign Islaam. It is not permissible for anyone to narrate this narration except to explain its fabrication and lie.

28 – Ibraaheem bin Ishaq bin Abi al-Anbas az-Zuhri narrated to us, Ja’far bin Awn and Abu Nu’aym narrated to us, from Hishaam bin Sa’d, from Amr bin Usayd, from Ibn Umar (radiallah anhu), he said: “During the lifetime of the Prophet (sallallaahu alayhi wasallam) we used to say that the best of people is Abu Bakr then Umar. And (Ali) Ibn Abi Taalib has been gifted with three qualities, and each one of those qualities is more beloved to me than red camel: (I) The Prophet (sallallaahu alayhi wasallam) married (his daughter) Faatimah to him from whom he was given children, (II) He gave him the flag on the day of Khayber, (III) and besides his door in the Masjid, he had the doors of all other people closed.”
(1)

28 – حَدَّثَنَا إِبْرَاهِيمُ بْنُ إِسْحَاقَ بْنُ أَبِي الْعَنْبَسِ الزُّهْرِيُّ، حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ، وَأَبُو نُعَيْمٍ، عَنْ هِشَامِ بْنِ سَعْدٍ، عَنْ عَمْرِو بْنِ أُسَيْدٍ، عَنِ ابْنِ عُمَرَ، قَالَ: " كُنَّا نَقُولُ فِي زَمَانِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: خَيْرُ النَّاسِ أَبُو بَكْرٍ ثُمَّ عُمَرُ، وَلَقَدْ أُوتِيَ ابْنُ أَبِي طَالِبٍ ثَلَاثَ خِصَالٍ، لِأَنَّهُ أَكُونُ أُعْطِيَتْهُنَّ أَحَبُّ إِلَيَّ مِنْ حُمْرِ النَّعَمِ، رَوَّجَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاطِمَةَ، فَوَلَدَتْ مِنْهُ، وَالرَّايَةُ يَوْمَ خَيْبَرٍ، وَتَرَكَ بَابَهُ فِي الْمَسْجِدِ وَسَدَّ أَبْوَابَ النَّاسِ "

1 - ((Chain Hasan))

It is narrated by Ahmed in al-Musnad (2/26) and in al-Fadhaail (2/567 H. 955), Ibn al-Jawzee in al-Mawdoo’aat (1/364), and Abu Ya’la (9/452, 453 H. 5601) through Hishaam bin Sa’d with the same chain. And al-Haythami said: “The narrators of both of them are the narrators of As-Saheeh” [Majma az-Zawaaid (9/120)].

See, Fath ul-Baari by Haafidh Ibn Hajar (7/11) and Al-Qaul al-Musaddad (P. 17 - 23).

29 – Haaroon bin Ishaq
narrated to us, Sufyaan narrated
to us, Ayyoob bin Moosa
narrated to us, from az-Zuhri,
from Urwah, from Aa'ishah
(radiallah anha) she said: A thief
was brought to the Prophet
(sallallaahu alayhi wasallam)
and he ordered to cut off his
hands, so it was said: O
Messenger of Allaah, we did not
think that you would give this
order (rather we thought that
you'd forgive him), so he said:
"Had Faatimah the daughter of
Muhammad done the same, I
would have established the
Hadd (punishment) on her too."
(1)

29 – حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ، حَدَّثَنَا
سُفْيَانُ، حَدَّثَنَا أَيُّوبُ بْنُ مُوسَى، عَنْ
الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ: أَتَى
النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِسَارِقٍ، فَأَمَرَ بِهِ
فَقُطِعَ فَقِيلَ: يَا رَسُولَ اللَّهِ، مَا كُنَّا نَرَى أَنَّ
تَبْلُغَ بِهِ هَذَا، فَقَالَ: «لَوْ كَانَتْ فَاطِمَةُ ابْنَةُ
مُحَمَّدٍ لَأَقَمْتُ عَلَيْهَا الْحَدَّ»

Umar Ibn Usayd is Amr bin Abi Sufyaan bin Usayd as mentioned in Tahdheeb at-Tahdheeb (8/37) and he is Thiqah [Taqreeb (P. 259)] and Hishaam bin Sa's is Sadooq and makes a few errors, and he is also accused of Tashee' as mentioned in Taqreeb, thus he is Hasan ul-Hadeeth, and the Jumhoor has declared him Thiqah. The remaining narrators are all Thiqaat.

1 - ((Chain Saheeh))

Narrated by al-Bukhaari (4/213), Nasaa'ee (8/72), and Ahmed (6/41) from Sufyaan bin Uyaynah from Ayyoob with this chain. And it is narrated by Al-Bukhari (5/97), Muslim (2/1315), and Nasaa'ee etc through the route of Az-Zuhri with this chain ahead, and he has affirmed his samaa in the narration of Bukhaari and Muslim.

And it has a Shaahid from the Hadeeth of Jaabir radiallah anhu in Muslim (2/1316), Nasaa'ee (8/71), and Ahmed (3/386, 390) etc.

30 – Haaroon bin Ishaq narrated to us, Sufyaan narrated to us, Ibraaheem bin Uqbah narrated to us, from Kurayb, from Ibn Abbaas (radiallah anhu) that the Messenger of Allaah (sallallaahu alayhi wasallam) was asked by a woman concerning a child whether he can perform Hajj? He replied: “Yes, and you will also get the reward.” (1)

30 – حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ، حَدَّثَنَا سُفْيَانُ، أَنَا إِبْرَاهِيمُ بْنُ عُقْبَةَ، عَنْ كُرَيْبٍ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَأَلَتْهُ امْرَأَةٌ عَنْ صَبِيٍّ، أَلْهَذَا حَجٌّ؟ قَالَ: «نَعَمْ وَلَكَ أَجْرٌ»

31 – My Father narrated to me, Ismaa’eel bin al-Khaleel narrated to us, from Ali bin Mushir, from his grand-mother, she said: When Husayn radiallah anhu was murdered, I was a young girl, the sky turned red

31 – حَدَّثَنِي أَبِي، حَدَّثَنَا إِسْمَاعِيلُ بْنُ الْخَلِيلِ، عَنْ عَلِيِّ بْنِ مُسْهِرٍ، عَنْ جَدَّتِهِ، قَالَتْ: لَمَّا قُتِلَ الْحُسَيْنُ رَضِيَ اللَّهُ عَنْهُ كُنْتُ جَارِيَةً شَابَّةً، فَمَكَثَتِ السَّمَاءُ سَبْعَةَ أَيَّامٍ

1 - ((Chain Saheeh))

It is narrated by Muslim (1/974), Abu Dawood (1736), Nasaa’ee (5/120, 121), Ahmed (1/219, 244, 288, 343, 344), Maalik (1/422), Ash-Shaafi’ee in al-Umm (2/122), Al-Humaydee (1/234 H. 504, Deobandi manuscript), Al-Tabaraani (11/414, 416), Al-Bayhaqi (5/155, 156), Abu Nu’aym in Al-Hilyah (7/96), Al-Baghawi in Sharh us-Sunnah (7/22, 23), At-Tahaawi (1/235), Ibn al-Jaarood in al-Muntaqa (411) and others through the route of Ibraaheem bin Uqbah with the same chain ahead. →

And al-Baghawi said: “This hadeeth is Saheeh”

I say: Some of the narrators have narrated it as Mursal which does not harm this narration. And it has another route in Tabaraani (11/52, 416). And it is narrated by At-Tirmidhi (924), Ibn Maajah (2910), and Al-Bayhaqi (5/156) from Jaabir bin Abdullah with similar wording, and it is authenticated by Al-Albaani [Irwa’ al-Ghaleel (4/155)] and it has another route with the author of Al-Hilyah (8/295).

for seven days and nights as if
it's blood. (1)

بَلَيَالِيهِنَّ كَأَنَّهَا عَلَقَةٌ "

32 - Abdullah bin Sa'eed al-Kindi narrated to us, **Abu Khaalid al-Ahmar Sulemaan bin Hayyaan** narrated to us, from **Humayd**, from **Anas (radiallah anhu)**, he said: The Messenger of Allaah (sallallaahu alayhi wasallam) said: "It is not right to sell the dates until they are clearly in good condition" It was said, O Messenger of Allaah, what is its good condition? He replied: "when it turns red or yellow". (2)

32 - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ الْكِنْدِيُّ، حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ سُلَيْمَانُ بْنُ حَيَّانَ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا يَصْلَحُ بَيْعُ النَّخْلِ حَتَّى يَبْدُو صَلَاحُهُ»، قِيلَ: يَا رَسُولَ اللَّهِ: وَمَا صَلَاحُهُ، قَالَ: «يَحْمَرُّ أَوْ يُصْفَرُّ»

1 - ((Chain Weak))

His father Muhammad bin Haaron bin Ziyaad al-Himayree: I did not find who mentioned his biography.

And the grand-mother of Ali: I do not recognize her.

And this hadeeth is narrated through more than one unknown male and female narrators See: Siyar A'laam al-Nabula (3/312, 313) and others. And I do not think that any of them is authentic, wallahu a'lam.

Ibn Katheer said: "The Shi'aa have excessed in mentioning the Day of Aashoorra that they fabricated a huge number of narrations which are (clear) lie and vulgar" (and he goes on to mention this narration of sky turning red, as if it is a Lie and a Fabrication according to him) [Al-Bidaayah wal Niyaahah (8/203)].

2 - ((Chain Saheeh))

It is narrated by Ibn al-Jaarood in al-Muntaqa (H. 604) from Abu Sa'eed Abdullah bin Sa'eed al-Ashaj al-Kindi with this chain.

And it is narrated by Bukhaari (3/34), Muslim (1555), Maalik (2/618) and others through the route of Humayd with similar meaning but with a slight difference of wording.

33 – Abdullah bin Sa’eed narrated to us, Abu Khaalid al-Ahmar narrated to us, from Humayd, from Anas (radiallah anhu), he said: “Allaah’s Apostle took an oath that he would not go to his wives for a month, so he stayed in his loft for twenty nine days then he came down” So it was said to him O Messenger of Allaah, “Your vow was for a month” He replied: “This month is of twenty-nine days”. (1)

33 – حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ، حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ، قَالَ: أَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ نِسَائِهِ شَهْرًا، فَقَعَدَ فِي مَشْرَبَةٍ لَهُ تِسْعَةَ وَعِشْرِينَ يَوْمًا، ثُمَّ نَزَلَ، فَقِيلَ لَهُ يَا رَسُولَ اللَّهِ، إِنَّكَ آلَيْتَ شَهْرًا، قَالَ: «الشَّهْرُ تِسْعَةُ وَعِشْرُونَ يَوْمًا»

34 – Haaroon bin Ishaq narrated to us, Sufyaan narrated to us, from Az-Zuhri, from Saalim, from his Father, he narrated it from the Prophet (sallallaahu alayhi wasallam)

34 – حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ، حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، يَبْلُغُ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ:

Humayd has affirmed his samaa in the narration of Al-Bukhaari (4/316). And this hadeeth has many routes in As-Saheeh and others.

1 - ((Chain Saheeh))

Narrated by Al-Bukhaari (1/100, 2/229, 3/106, 6/152, 174, 7/230), Tirmidhi (690), Nasaa’ee (6/166, 167), Ahmed (3/200), Abu Ya’la (6/385), Ibn Hibbaan (Al-Ihsaan 6/237 H. 4263), and Al-Bayhaqi through the route of Humayd and he heard it from Anas as mentioned in Saheeh al-Bukhaari (6/174).

And Bukhaari, Muslim, and others have narrated from Ibn Abbaas also with a similar meaning.

And it is narrated by Muslim, Ibn Hibbaan, and others, from Umar, Jaabir, and Ibn Umar radiallah anhum with similar meaning. And they have a shaahid in Ibn Maajah (2059) from Aa’ishah (radiallah anha).

that he said: “Do not leave the fire burning in your houses when you go to sleep” (1)

«لَا تَتْرُكُوا النَّارَ فِي بُيُوتِكُمْ حِينَ تَنَامُونَ»

35 - Abdullah bin Sa'eed narrated to us, Abu al-Ajlah narrated to us, from Al-Ajlah, from Talhah from Umayrah bin Sa'd, he said: I heard Ali (radiallah anhu) asking the people while taking oaths from them as to who heard the Messenger of Allaah (sallallaahu alayhi wasallam) saying: “For whomever I am his Mawla then Ali is his Mawla (close friend)” so eighteen people stood up and affirmed it. (2)

35 - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ، حَدَّثَنَا أَبُو

الْأَجْلَحِ، عَنِ الْأَجْلَحِ، عَنْ طَلْحَةَ، عَنْ عُمَيْرَةَ بْنِ سَعْدٍ، قَالَ: سَمِعْتُ عَلِيًّا، رَضِيَ اللَّهُ عَنْهُ يَنْشُدُ النَّاسَ مَنْ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ: «مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ» إِلَّا قَامَ فَشَهِدَ؟ فَقَامَ ثَمَانِيَةَ عَشَرَ رَجُلًا فَشَهِدُوا

1 - ((Saheeh))

Narrated by Al-Bukhaari in As-Saheeh (7/143) and in Al-Adab al-Mufrad (1224), Muslim (2/1596), Tirmidhi (1813 who said: Hasan Saheeh), Ibn Maajah (3769), Ahmed (2/8) and through him narrated Abu Dawood (5246), Abu Nu'aym in Hilyat al-Awliyaa (9/231) and similarly in Akhbaar Asbahaan (2/117), and Al-Humaydee (2/278, deobandi manuscript) through the route of Sufyaan bin Uyaynah and he affirmed his samaa in the narration of Humaydee and he is supported by Ma'mar in the narration of Ahmed (2/4407), and al-Baghawi in Sharh us-Sunnah (11/395). And it has a shaahid in Al-Bukhaari, Muslim and others from Abu Moosa as Marfoo with the wording: “Indeed this fire is an enemy of yours. So when you go to sleep, extinguish it”. And Bukhaari narrated in Al-Adab al-Mufrad (1226) with a Saheeh chain from Naafi' from Ibn Umar that he heard the Prophet (sallallaahu alayhi wasallam) saying: “Do not leave the fire burning in your houses, for indeed it is an enemy”.

2 - ((Saheeh))

Narrated by Nasaa'ee in Khasaa'is Ali (P. 100 H. 85), Ibn Abi Aasim in as-Sunnah (2/607), and Tabaraani in al-Awsat (2302, 7025 as mentioned in As-

36 – Haaroon bin Ishaq narrated to us, Sufyaan narrated to us, from Ash-Shaybaani, from Ash-Sha’bee, from Abu Saalih from Abu Hurayrah (radiallah anhu) he narrated it from the Prophet (sallallaahu alayhi wasallam) that: “The reward of Hajj Mabroor (the one accepted by Allaah) is only Paradise, and two Umrah is equivalent to a Hajj.” (1)

36 – حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ، حَدَّثَنَا سُفْيَانُ، عَنِ الشَّيْبَانِيِّ، عَنِ الشَّعْبِيِّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، يَبْلُغُ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، «الْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ، وَالْعُمْرَتَانِ حَجَّةٌ»

Saheehah: 4/342) from Talhah al-Ayaami with this chain. And there is no Harm in this chain in Sahwaahid, and the hadeeth is Saheeh as is coming ahead.

I say: Al-Ajlah is not alone in narrating it, rather he supported by Haani bin Ayyoob in Al-Nasaa’ee, and in the narration of Ibn Abi Aasim, “Al-Muhaajir bin Umayr or Umayrah bin al-Muhaaraj”, whoever he is, he is Mastoor.

It is narrated by Tirmidhi (3713) with a Saheeh chain from Abu Sareehah or Zayd bin Arqam (and this does not harm the narration as they both are Sahaabah) with similar meaning, and he said: “Hasan Saheeh”.

Al-Albaani said: “Its chain is Saheeh upon the conditions of Shaykhayn.” I say: And this hadeeth has innumerable shawaahid. See, As-Sunnah by Ibn Abi Aasim, and Silsilah As-Saheehah by Imaam Naasir ud-Deen Al-Albaani (4/330 – 344 H. 1750).

Hence the hadeeth is Saheeh without a doubt rather this hadeeth is Mutawaatir as said by Al-Abaani, and see Qatf ul-Azhaar al-Mutanaathirah fi al-Akhbaar al-Muatawaatirah of Suyooti (P. 277), and Nazm ul-Mutanaathir min al-Hadeeth al-Mutawaatir by al-Kattaani (P. 206) etc.

1 - ((Saheeh))

I did not find it anywhere else with this chain.

It is narrated by Maalik (1/346), Al-Bukhaari (2/198), Muslim (1/983) and other from Sammi the mawla of Abu Bakr bin Abdur Rahmaan, from Abu Saalih as-Sammaan, from Abu Hurayrah that the Messenger of Allaah (sallallaahu alayhi wasallam) said: “From one 'Umrah to another is an

37 – Abdullah bin Sa’eed
narrated to us, Abu al-Ajlah
narrated to us, from Moosa al-
Juhani, from Faatimah bint Ali,
from Asmaa bint Umayy
(radiallah anah), she said: I
heard the Messenger of Allaah
(sallallaahu alayhi wasallam)
saying to Ali: “You are to me in
the position that Haaron was to
Moosa, except that there is no
Prophet after me.” (1)

37 – حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ، حَدَّثَنَا أَبُو
الْأَجْلَحِ، عَنْ مُوسَى الْجُهَنِيِّ، عَنْ فَاطِمَةَ ابْنَةِ
عَلِيٍّ، عَنْ أَسْمَاءَ بِنْتِ عُمَيْسٍ، قَالَتْ:
سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَقُولُ لِعَلِيِّ: «أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ
مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي»

38 – Haaron bin Ishaq
narrated to us, Sufyaan bin
Uyaynah narrated to us, from
Az-Zuhri, from Yazeed bin

38 – حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ، حَدَّثَنَا
سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ يَزِيدَ بْنِ

expiation for what comes in between, and Hajj al-Mabrur brings no reward less than Paradise.”

And it is narrated by Ahmed (2/461) and others with this chain: “Al-Hajj al-Mabroo brings no reward less than paradise and two Umrahs expiate for whatever sins come in between” and its narrators are Thiqaat.

1 - ((The hadeeth is Saheeh but this chain is weak))

I do not recognize Abu al-Ajlah, but he is not alone in narrating it. It is narrated by Nasaa’ee in al-Kubra as mentioned in Tuhfat al-Ashraaf (11/263), Ahmed (6/369, 438), Tabaraani (24/146), and Ibn Asaakir in Taareekh Dimashq (P. 297, 298) through the route of Moosa al-Juhani with this chain and he is Thiqah as mentioned in Taqreeb and others. And Faatimah is declared Thiqah by Ibn Hibbaan (5/300) and al-Haythami, and al-Haafidh said in Taqreeb: “She is the daughter of Husayn bin Ali bin Abi Taalib.”

And it is narrated by Muslim (2/1870), Tirmidhi and others from the hadeeth of Sa’d bin Abi Waqqaas similarly. And its asal is in Bukhaari (4/208) and this hadeeth is Mutawaatir as mentioned in Qatf ul-Azhaar al-Mutanaathirah fi al-Akhbaar al-Mutawaatirah of Suyooti (P. 281), and Nazm ul-Mutanaathir of Al-Kattaani (P. 206, 207), also see H # 25 of this book.

Khusayfah, from Busr bin Sa'eed, from Abu Sa'eed al-Khudri (radiallah anhu), he said: "We did not use to recognize the Munaafiqeen in the era of Allaah's Messenger (sallallaahu alayhi wasallam) except by their hatred for Ali" (1)

خُصَيْفَةُ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: «مَا كُنَّا نَعْرِفُ الْمُنَافِقِينَ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا بِبُغْضِ عَلِيٍّ»

39 - Haaroon bin Ishaq narrated to us, Sufyaan narrated to us, from Az-Zuhri, from Abu Idrees al-Khawlaani, that Ubaadah bin as-Saamit (radiallah anhu) said: We were with Allaah's Messenger

39 - حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ، حَدَّثَنَا سُفْيَانُ، عَنْ الزُّهْرِيِّ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ: أَنَّ عُبَادَةَ بْنَ الصَّامِتِ، قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ،

1 - ((Its narrators are Thiqaat))

Sufyaan and Zuhri both are Mudallis and they both are narrating with AN. And it is narrated by Tirmidhi (3717) from Abu Haaroon from Abu Sa'eed with similar meaning and he said "Ghareeb".

I say: Abu Haaroon Ammaarah bin Juwayn is Matrook and some have called him a Liar, Shi'I as mentioned in Taqreeb, hence he is not to be taken support from.

And it is narrated by Al-Haakim (3/129) from the hadeeth of Abu Dhar radiallah anhu with similar meaning and it is authenticated upon the conditons of Muslim by Dhahabi.

I say: It contains in it Ishaq bin Bishr al-Kaahili, and he is Kadh-dhaab Matrook as said by Daaraqutni in Kitaab ad-Du'afa wal Matrokeen (P. 84 T. 93). I say: Muslim (1/86) and others have narrated from Ali that he said: "By Him Who split up the seed and created something living, the Apostle (may peace and blessings be upon him) gave me a promise that no one but a believer would love me, and none but a hypocrite would nurse grudge against me." Al-A'mash has affirmed his samaa in the narration of al-Humaydee (1/31 H. 58, deobandi manuscript) and it has other routes as well. I (the translator) say: Zuhri's tadlees is not proven, and Sufyaan's tadlees is unanimously accepted by the Ummah, so they both are not a defect.

(sallallaahu alayhi wasallam) so he said: “Swear allegiance to me that you would not worship anyone besides Allaah, you would not steal, you would not commit illegal sexual intercourse, and you would not kill your children, so whoever among you will respect and fulfill this pledge then the responsibility of its reward is upon Allaah, and whoever commits any of these sins and is then punished in this world, then that will be his expiation for it, and if any of you commits any of these sins and Allaah screens his sin, then it is up to Allaah, if he wishes he may punish him and if he wishes he may forgive him” (1)

فَقَالَ: " بَايِعُونِي عَلَى: أَنْ لَا تُشْرِكُوا بِاللَّهِ شَيْئًا وَلَا تَسْرِقُوا وَلَا تَزْنُوا وَلَا تَقْتُلُوا أَوْلَادَكُمْ، فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَعُوقِبَ بِهِ، فَهُوَ كَفَّارَةٌ لَهُ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَسْتَرَّ عَلَيْهِ، فَذَلِكَ إِلَى اللَّهِ، إِنْ شَاءَ عَذَّبَهُ، وَإِنْ شَاءَ غَفَرَ لَهُ "

40 – Haaroon bin Ishaq narrated to us, Sufyaan bin Uyaynah narrated to us, from

40 – حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ

1 - ((Chain Saheeh))

It is narrated by Al-Bukhaari (1/10, 5/15, 125, 8/15, 18, 191, 4/251, 6/61, 62), Muslim (2/1333), Tirmidhi (1439), Nasaa'ee (7/148, 161), and in al-Kubra as mentioned in Tuhfat al-Ashraaf (4/253), and Ad-Daarimi (2/220) etc through the route of Zuhri with this chain.

I say: Zuhri has affirmed his samaa in Bukhaari and others, and this hadeeth has several routes. And Sufyaan has affirmed his samaa in Al-Humaydee (1/191 H. 387 Deobandi Manuscript), and he does not commit tadlees except from Thiqah, and he is supported by a group of Thiqah narrators.

Az-Zuhri, from Humayd bin Abdur Rahmaan, from a man among the Companions of the Prophet (sallallaahu alayhi wasalla) he said: A man came to the Prophet (sallallaahu alayhi wasallam) and said: "Teach me some words which I can live by. Do not make them too much for me, lest I forget." The Prophet replied: "Do not be angry" He repeated his demand to him, so he replied again: "Do not be angry." (1)

عَبْدُ الرَّحْمَنِ، عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: أَتَى رَجُلٌ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: عَلِّمْنِي كَلِمَاتٍ أَعِيشُ بِهِنَّ، وَلَا تُكْثِرْ عَلَيَّ، فَأَنْسَى، قَالَ: «اجْتَنِبِ الْغَضَبَ»، فَأَعَادَ عَلَيْهِ، فَقَالَ: «اجْتَنِبِ الْغَضَبَ»

41 - Haaroon bin Ishaq narrated to us that Sufyaan bin Uyaynah narrated to us, from Amr, from Taawoos, he said that Umar (radiallah anhu) stood up

41 - حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو، عَنْ طَاوُوسٍ، قَالَ: قَامَ عُمَرُ عَلَى الْمِنْبَرِ، فَقَالَ: " اذْكُرْ

1 - ((Hasan))

Narrated by Ahmed (5/408), Ibn Abi Shaybah (8/347), Ibn Abi Dunya in Kitaab Dhimm al-Ghadab and Ibn Asaakir as mentioned in Kanz ul-Ummaal (3/519 H. 7691) from a man among the companions of the Prophet (sallallaahu alayhi wasallam) and its narrators are Thiqaat. It is mentioned by Al-Albaani in Silsilah as-Saheehah (2/573 H. 884) and he said: "This → chain is Saheeh, its narrators are Thiqaat, the narrators of Shaykhayn, and the unawareness of the Companion's name does not harm."

I say: Zuhri has narrated with An just like his student and it has shaahid in Bukhaari (7/100), Tirmidhi (2020) and other from Abu Hurayrah (radiallah anhu) that a man said to the Prophet, "Advice me" He replied: "Do not be angry" So he repeated again, and the Prophet replied: "Do not be angry." And it is narrated by Ahmed (2/362) from another route, and it has other shawaahid as well. See Saheeh Ibn Hibbaan (7/479), Mawaarid az-Zamaan (H. 1971) and others. Hence the hadeeth is Hasan.

on the minbar and said:
 “Remember Allaah, who is the
 one who has heard the
 Messenger of Allaah (sallallaahu
 alayhi wasallam) ruling on the
 issue of (the blood money for) a
 fetus?” So Jareer bin Abdullah
 (1) stood up and said: “I was
 between two neighbors of mine,
 one of them stood up to another
 with a stick of tent and struck
 her thus killing her and the fetus
 that was in her womb, so the
 Messenger of Allaah (sallallaahu
 alayhi wasallam) gave
 judgement that a male or a
 female slave be given as
 compensation.” Ibn Taawoos
 narrated from his father (the
 addition), “or a horse”. (2)

اللَّهُ مَنْ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
 وَسَلَّم قَضَى فِي الْجَنِينِ؟ فَقَامَ جَرِيرُ بْنُ عَبْدِ
 اللَّهِ، فَقَالَ: كُنْتُ بَيْنَ جَارَتَيْنِ لِي، فَقَامَتْ
 إِحْدَاهُمَا إِلَى الْأُخْرَى بِالْمِسْطَحِ، فَضَرَبَتْهَا،
 فَقَتَلَتْهَا وَقَتَلَتْ مَا فِي بَطْنِهَا، فَقَضَى فِيهِ
 رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّم بَغْرَةَ عَبْدٍ
 أَوْ أَمَةٍ"، فَقَالَ ابْنُ طَاوُوسٍ: عَنْ أَبِيهِ أَوْ
 فَرَسٍ

1 - This is a mistake from the copyist and the correct is: “Hamal bin Maalik bin An-Naabighah” as mentioned in As-Saheeh and other books.

2 - ((Its narrators are all reliable and this hadeeth is Saheeh))

It is narrated by Ash-Shaafi’ee in Al-Umm (6/115) and through him narrated Al-Bayhaqi (8/114) from Sufyaan from Amr bin Deenaar with this chain and in it, it says: “Then Hamal bin Maalik bin An-Naabighah stood up (after Umar asked this question)”

And it is narrated by Abu Dawood (4572) and others with a Saheeh chain from Taawoos from Umar with this meaning.

Al-Bukhaari (7/27, 28, 8/7, 45, 46), Muslim (2/1309 - 1311) and others have narrated from Abu Hurayrah (radiallah anhu) that: “The Messenger of Allaah (sallallaahu alayhi wasallam) gave the judgement in case of the abortion of woman of Banu Lihyaan that a male or a female slave should be given as the blood money, but the lady on whom the penalty had been imposed died, so

42 – Haaroon bin Ishaq narrated to us, Sufyaan bin Uyaynah narrated to us, from Az-Zuhri, from Ali bin al-Husayn, from Amr bin Uthmaan, from Usaamah bin Zayd, he said: The Messenger of Allaah (sallallaahu alayhi wasallam) said: “A Kaafir does not inherit from a Muslim, nor does a Muslim inherit from a Kaafir” (1)

42 – حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا يَرِثُ الْكَافِرُ الْمُسْلِمَ، وَلَا الْمُسْلِمُ الْكَافِرَ»

43 – Abu Sa’eed narrated to us, Abu Khaalid narrated to us, from Ismaa’eel, from Ash-Sha’bee, from Shurayh, that a man came (to Shurayh) and said: “I have divorced my wife a hundred times.” So he said: “As for the (first) three then those are (valid) for you, while the (remaining) ninety seven are

43 – حَدَّثَنَا أَبُو سَعِيدٍ، حَدَّثَنَا أَبُو خَالِدٍ، عَنْ إِسْمَاعِيلَ، عَنِ الشَّعْبِيِّ، عَنْ شُرَيْحٍ، قَالَ: جَاءَ رَجُلٌ فَقَالَ: إِنِّي طَلَّقْتُ امْرَأَتِي مِائَةً، فَقَالَ: «أَمَّا ثَلَاثٌ فَلَكَ، وَسَبْعٌ وَتِسْعُونَ فَوَضِيعَةٌ»

the prophet ordered that her property be inherited by her offspring and her husband and that the penalty be paid by her ‘Asabah’ (blood relatives).”

1 - ((Chain Saheeh))

It is narrated by Al-Bukhaari (8/11, 5/92), Muslim (2/1233) and others through the route of Az-Zuhri, with this chain. The wording of Muslim is: “A Muslim does not inherit from a Kaafir, nor does a Kaafir inherit from a Muslim.”

And al-Humaydee said in his Musnad (1/248 H. 541, Deobandiyah Manuscript) that Sufyaan (bin Uyaynah) narrated to us, he said: Az-Zuhri narrated to us, he said: Ali bin Husayn informed me, from Amr bin Uthmaan bin Affaan, from Usaamah bin Zayd, he said the Messenger of Allaah said: “A Muslim does not inherit a Kaafir, nor does a Kaafir inherit a Muslim.”

worthless.” (1)

44 - Abu Sa’eed al-Ashaj
narrated to us, Abu Khaalid
narrated to us, from Ismaa’eel,
from Qays, he said: A man came
to the Prophet (sallallaahu
alayhi wasallam) and when he
came in front of him, he started
trembleing, so the Prophet said:
“Take it easy. I am not a king; I
am just a man whose mother ate
dried meat.” (2)

44 - حَدَّثَنَا أَبُو سَعِيدٍ الْأَشَجُّ، حَدَّثَنَا أَبُو

خَالِدٍ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، قَالَ جَاءَ

رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ،

فَأَخَذَتْهُ الرُّعْدَةُ حِينَ قَامَ بَيْنَ يَدَيْهِ، فَقَالَ:

«هُوَ عَلَىكَ، إِنِّي لَسْتُ بِمَلِكٍ، إِنَّمَا أَنَا ابْنُ

أَمْرَأَةٍ مِنْ قُرَيْشٍ، كَانَتْ تَأْكُلُ الْقَدِيدَ»

1 - ((Its narrators are all Thiqah))

Abu Khaalid is not alone in narrating it.

Ibn Abi Shaybah said in al-Musannaf (4/62 H. 17808) that Wakee’ narrated to us, from Ismaa’eel, from Ash-Sha’bee, from Shurayh, that a man said: “I have divorced my wife a hundred times.” Shurayh replied: “She had irrevocably been separated from you by only the three (divorces) and the remaining all are just a waste and a sin.”

2 - ((Its narrators are Thiqaat))

It is narrated by Ibn Sa’d (1/23), Al-Bayhaqi in Dalaail al-Nabuwwah (5/69), and Al-Khateeb (6/278) from Ismaa’eel bin Abi Khaalid with this chain as Mursal. And al-Bayhaqi said: “This is preserved (as Mursal).”

And it is narrated by Ibn Maajah (3312), Al-Haakim (3/47, 48) and through him narrated Al-Bayhaqi in Al-Dalaail (5/69) and al-Khateeb (6/277, 278) through two routes from Ismaa’eel bin Asad Abu al-Haarith from Ismaa’eel bin Abi Khaalid, from Qays Abu Mas’ood, with this chain as Mawsool (connected) and it is authenticated by Al-Haakim and Dhahabi followed him. Al-Busayree said: “This chain is Saheeh and its narrators are all Thiqah.” It is also mentioned by Al-Albaani in Silsilah as-Saheehah (Vol. 3 H. 1876). And it is narrated by Al-Haakim (2/466) and others from Ismaa’eel from Qays from Jareer bin Abdullah with this chain as Mawsool and this is authenticated by Al-Haakim while Dhahabi followed him (See, Akhlaaq an-Nabi by Abu ash-Shaykh P. 66 and Majma az-Zawaaid: 9/20).

45 – Abu Sa’eed narrated to us, Abu Khaalid al-Ahmar narrated to us, from Ismaa’eel, from Nufay’, from Anas, he said: “There is no soul born on earth except that it will wish on the Day of Judgement that it should have been given the bare minimum of provision in the world.” (1)

45 – حَدَّثَنَا أَبُو سَعِيدٍ، حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ إِسْمَاعِيلَ، عَنْ نُفَيْعٍ، عَنْ أَنَسٍ، قَالَ: «مَا فِي الْأَرْضِ نَفْسٌ مَنْفُوسَةٌ إِلَّا أَنَّهَا تَمْنَى يَوْمَ الْقِيَامَةِ، أَنَّهَا أُوتِيَتْ فِي الدُّنْيَا قُوتَهَا»

46 – Abu Sa’eed narrated to us, Abu Khaalid narrated to us, from Humayd, from Anas (radiallah anhu), he said: The Messenger of Allaah (sallallaahu alayhi wasallam) said: “A

46 – حَدَّثَنَا أَبُو سَعِيدٍ، حَدَّثَنَا أَبُو خَالِدٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا يَهْجُرُ الْمُؤْمِنُ

1 - ((Its chain is Severely Weak))

Nufay’ bin al-Haarith Abu Dawood al-A’mi is severely weak. Ibn Abdil Barr said: “There is a consensus on his being weak, and some have declared him a Liar, and they all have unanimously agreed upon abandoning taking narrations from him”

Ibn Ma’een said: “He fabricates narrations, he is nothing”

Nasaa’ee said: “He is Matrook in Hadeeth, he is not trustworthy, his narration is not (even) written down.”

As-Saaji said: “He was Munkar ul-Hadeeth, and he used to lie” [from Tahdheeb at-Tahdheeb (10/420)].

And it is narrated by Ibn Maajah (4140), Ahmed (3/117, 167), Abu Ya’la (6/377 H. 3713), Ibn Hibbaan in al-Majroheen (3/56), Abu Nu’aym in Hilyat al-Awliyaa (10/69, 60), and Ibn al-Jawzee in al-Mawdoo’aat through the route of Abu Dawood Nufay’ al-A’mi from Anas with this chain as Marfoo with the wording: “There is no rich man or poor man but he will wish on the Day of Resurrection that he had been given the bare minimum of provision.” Al-Madraasi has mentioned in Zayl al-Qawl al-Musaddad (P. 80) a shaahid for this hadeeth from Ibn Mas’ood radiallah anhu as Mawoof as well as Marfoo’ but that is also not authentic. It is mentioned by Al-Khateeb and Abu Nu’aym.

believer does not desert (stop talking to) his brother beyond three (days)” (1)

أَخَاهُ فَوْقَ ثَلَاثٍ»

47 - Abu Sa’eed al-Ashaj narrated to us, Abu Khaalid al-Ahmar narrated to us, from Ismaa’eel, from Ash-Sha’bee, he said: “Whatever he is in front of the ears is from the face, and whatever is behind them is from the head.” (2)

47 - حَدَّثَنَا أَبُو سَعِيدٍ الْأَشَجُّ، حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ إِسْمَاعِيلَ، عَنِ الشَّعْبِيِّ، قَالَ: «مَا أَقْبَلَ مِنَ الْأُذُنَيْنِ، فَمِنْ الْوَجْهِ، وَمَا أَدْبَرَ، فَمِنْ الرَّأْسِ»

1 - ((Saheeh))

Its narrators are all Thiqah. It is also narrated by Al-Kharaa’iti in Makaarim al-Akhlaaq (253), Al-Khattaabi in Al-Azalah (P. 10 H. 4), Al-Khateeb (3/312), Ibn Taymiyyah in Al-Arba’een (with Sh. Zubayr’s Tahqeeq H. 22), and others from Sulemaan at-Taymee, from Anas as Marfoo, with the wording: “There is no shunning between the Muslims beyond three days” or he said, “three nights.”

And al-Bukhaari (7/128), Muslim (3/1984) and others narrated from Abu Ayyoob as marfoo with the words: “It is not permissible for a Muslim to shun his brother beyond three nights...”

And Muslim (H. 25662) narrated from Ibn Umar as Marfoo that: “It is not permissible for a Believer to shun his brother beyond three days.” And it has other shawaahid too which I (Shaykh Zubayr) have mentioned in the Takhreej of Kitaab al-Arba’een.

2 - ((Its narrators are Thiqaat))

It is narrated by Ibn Abi Shaybah (1/24 H. 165) from Wakee’ from Ismaa’eel bin Abi Khaalid. And it is narrated by Abdur Razzaaq (1/14 H. 36) from Ath-Thawree, from Mutarrif, from Ash-Sha’bee with this meaning and this wording is also narrated as Mawqoof as well as Marfoo but that is not authentic. However, the wiping of his ears is proven as Marfoo and Mawqoof both, see Sunan Abu Dawood (121) etc. Abdur Rahmaan bin Maysarah (in that chain) is declared Majhool by Ibn al-Madeeni but Al-Ijlee, Abu Dawood, Dhahabi in al-Kaashif, and Ibn Hibbaan (5/109) have declared him Thiqah therefore he is his Thiqah and a group of people have also narrated from him. And this hadeeth also has shawaahid; and Sunan al-Kubra (1/65) etc.

48 – Khadir bin Abaan narrated to us, Abu Mu’aawiyah narrated to us, from Al-A’mash, from Abu Saalih, from Abu Hurayrah (radiallah anhu) he said: The Messenger of Allaah (sallallaahu alayhi wasallam) said: “For me to say ‘Subhaan-Allaah’ ‘Alhamdulillah’, and ‘Allaahu Akbar’ is more beloved to me than anything the sun rises upon.” (1)

48 – حَدَّثَنَا خَضِرُ بْنُ أَبَانَ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " لَأَنْ أَقُولَ: سُبْحَانَ اللَّهِ , وَالْحَمْدُ لِلَّهِ، وَاللَّهُ أَكْبَرُ , أَحَبُّ إِلَيَّ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ "

49 – Haaron bin Ishaq narrated to us, from Sufyaan, from Abdul Malik bin Umayr, he said: I heard Ar-Rabee’ bin Ameelah the grandson of Abdullah, he said: I heard from Abdullah bin Mas’ood a word that I have neither heard a verse from the book of Allaah nor a hadeeth from the Messenger of

49 – حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ، عَنْ سُفْيَانَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، قَالَ: سَمِعْتُ الرَّبِيعَ بْنَ عَمِيلَةَ، صَهْرُ عَبْدِ اللَّهِ، قَالَ: سَمِعْتُ مِنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ كَلِمَةً مَا سَمِعْتُ آيَةً مِنْ كِتَابِ اللَّهِ، وَلَا حَدِيثًا عَنْ

1 - ((Saheeh))

Its narrators are all Thiqah except Khadir bin Abaan but he is not alone in narrating it. He has been supported by Abu Kurayb and others.

It is narrated by Muslim (3/2072), Tirmidhi (3597), Al-Baghawi in Sharh us-Sunnah (5/60), and Ibn Hibbaan in his Saheeh (2/100 H. 831) through the route of Abu Mu’aawiyah with this chain ahead.

Tirmidhi said: “This hadeeth is Hasan Saheeh.” And al-Baghawi said: “This hadeeth is Saheeh”

It has a Shaahid with al-Mustaghfari in ad-Da’waat. Al-Iraqi said in Takhreej Al-Ihya (1/299) that it is Mursal with a strong chain. I say: Muslim and others have added after this: “...Al-Hamdulillah and Laa Ilaaha Illallaah”.

Allaah more astounding to me than this. I heard Abdullah saying, "It is enough that people would witness evil which they cannot change, except that Allaah knows that which their hearts hate." (1)

رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، هُوَ
أَعْجَبُ إِلَيَّ مِنْهَا، سَمِعْتُ عَبْدَ اللَّهِ، يَقُولُ:
«بِحَسْبِ أَمْرِي يَرَى مُنْكَرًا لَا يَسْتَطِيعُ لَهُ
غَيْرًا، أَنْ يَعْلَمَ اللَّهُ مِنْ قَلْبِهِ أَنَّهُ لَهُ كَارَةٌ»

50 – Haaroona narrated to us, from Sufyaan, from Al-Aswad bin Qays, from Jundub, he said: "Jibreel delayed his visit to the Prophet (sallallahu alayhi wasallam) so the Polytheists began to say that Muhammad has been forsaken. At this, Allaah revealed, {By the Glorious morning night, and by the night when it is still; thy Lord has not forsaken thee, not is He displeased} (Soorah ad-Duhaa)" (2)

50 - حَدَّثَنَا هَارُونُ، عَنْ سُفْيَانَ، عَنْ
الْأَسْوَدِ بْنِ قَيْسٍ، عَنْ جُنْدُبٍ، قَالَ: أَبْطَأَ
جِبْرِيلُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ،
فَقَالَ الْمُشْرِكُونَ: وَدَّعَ مُحَمَّدٌ فَنَزَلَتْ: "
{وَالضُّحَى وَاللَّيْلِ إِذَا سَجَى، مَا وَدَّعَكَ رَبُّكَ
وَمَا قَلَى} [الضحى: 2] "

1 - ((Its narrators are all Thiqaat))

This Sufyaan is Ibn Uyaynah, and ar-Rabee' bin Aameelah is declared Thiqah by Ibn Hibbaan (4/226), Ibn Ma'een [Al-Jarh wat Ta'deel (3/467)], Ibn Sa'ed and Al-Ijlee [Tahdheeb at-Tahdheeb (3/216 T. 476)]. And Muslim and the authors of four sunan have narrated narrations from him so he is Thiqah without a doubt.

2 - ((Chain Saheeh))

It is narrated by al-Bukhaari (2/43, 6/86, 97), Muslim (2/1421, 1422), Tirmidhi (3345) and others through the route of Al-Aswad bin Qays with this chain. Some of them have lengthened it while some abridged it. Tirmidhi said: "It is Hasan Saheeh"

51 – Haaroona narrated to us, from Sufyaan, from Ibn Abi Najeeth, from Mujaahid, he said: When Allaah commanded Ibraaheem (sallallaahu alayhi wasallam) to announce to the people to perform Hajj, he stood up on the maqaam and said, “O worshippers of Allaah, answer the call of your Lord” so the people said: “We are here O Lord, we are here” so whoever from the creations performs Hajj, he is among those who answers the call of Ibraaheem.
(1)

51 – حَدَّثَنَا هَارُونُ، عَنْ سُفْيَانَ، عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، قَالَ: " لَمَّا أَمَرَ اللَّهُ تَبَارَكَ وَتَعَالَى إِبْرَاهِيمَ أَنْ يُؤْذِنَ فِي النَّاسِ بِالْحَجِّ، قَامَ عَلَى الْمَقَامِ، فَقَالَ: يَا عِبَادَ اللَّهِ، أَجِيبُوا رَبَّكُمْ، فَقَالُوا: لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، فَمَنْ حَجَّ مِنَ الْخَلْقِ، فَهُوَ مِمَّنْ أَجَابَ دَعْوَةَ إِبْرَاهِيمَ "

52 – Haaroona narrated to us, from Sufyaan, from Ash-Sha’bee, from Abu Saalih, from Abu Hurayrah (radiallah anhu) he

52 – حَدَّثَنَا هَارُونُ، عَنْ سُفْيَانَ، عَنْ الشَّعْبِيِّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ،

I say: Sufyaan bin Uyaynah has affirmed his samaa in Al-Humaydee (2/242 H. 777) and Tabaraani in al-Kabeer (2/173) and he is also supported by Shu’bah and others.

I (the translator) say: We don’t need the affirmation for the samaa of Ibn Uyaynah because his tadlees is unanimously accepted.

1 - ((It is Maqtoo’ (stopped at a Taabi’ee)))

Its narrators are all Thiqaat; and it is narrated by al-Bayhaqi in Shu’ab al-Eemaan (3/439 H. 4000) from Sa’eed bin Mansoor from Sufyaan. And Ibn Jareer narrated in his Tafseer (10/144, Juz 17) from Anbasah both narrated from Ibn Abi Najeeth. And al-Bayhaqi narrated it from Mansoor, and At-Tabari narrated from Ibn Jurayj all of them from Mujaahid with a similar wording. Some of them lengthened it while some abridged it. See Durr al-Manthoor (5/34). And it is also narrated from Ibn Abbaas similarly.

narrated it from the Prophet (sallallaahu alayhi wasallam) he said: “The reward of the accepted Hajj is nothing less than Paradise, and two Umrahs are equal to a Hajj.” (1)

يَبْلُغُ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ:
«حَجٌّ مَبْرُورٌ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ،
وَالْعُمْرَتَانِ حَجَّةٌ»

53 – Haaroon bin Ishaq narrated to us, Sufyaan narrated to us, Abu az-Zinaad narrated to us, from Al-A'raj, from Abu Hurayrah (radiallah anhu) from the Prophet (sallallaahu alayhi wasallam) that Allaah (azza wa jalla) said: “When my slave considers doing something good then write it as one good for him. If he acts upon it then write it as ten goods. And when he considers doing something evil then do not write a sin for him (until he does it).” (2)

53 – حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ، حَدَّثَنَا
سُفْيَانُ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ
أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ: قَالَ اللَّهُ عَزَّ وَجَلَّ: «إِنْ هَمَّ عَبْدِي
بِحَسَنَةٍ، فَكُتِبُوهَا حَسَنَةً، وَإِنْ عَمِلَهَا
فَاكُتِبُوهَا بِعَشْرِ حَسَنَاتٍ، وَإِنْ هَمَّ بِسَيِّئَةٍ فَلَا
تَكُتِبُوهَا سَيِّئَةً»

1 - ((Saheeh))

Its takhreej has passed before under H. 36.

2 - ((Chain Saheeh))

It is narrated by Muslim (1/117), Tirmidhi (3073), Nasaa'ee (in Al-Tafseer from Al-Kubra as mentioned in Tuhfat al-Ashraaf: 10/168), Abu Ya'la (11/171 H. 6282), and Ibn Hibbaan (al-Ihsaan: 1/299 H. 381) from Sufyaan; And al-Bukhaari (1988) from Al-Mugheerah bin Abdur Rahmaan; And Ibn Hibbaan also (1/300 H. 383) from Waraqa all of them together from Abu az-Zinaad, with similar wording. And it has other routes in Muslim, Abu Awaanah (1/83, 84) and others. See, Saheefah Hammaam bin Munabbih (H. 54). And it also has a Shaahid from Ibn Abbaas (radiallah anhu) in Bukhaari (7/187), Muslim (1/118) and others.

54 – Haaroon narrated to us, from Sufyaan, from Safwaan bin Sulaym, from Ataa bin Yasaar, he said: The Messenger of Allaah (sallallaahu alayhi wasallam) said: “Allaah forgives the sins of a Mu’adhdhin as far as his voice reaches, and every dry and wet things that heard him testifies to him (i.e. the words of the adhaan).” (1)

54 – حَدَّثَنَا هَارُونُ، عَنْ سُفْيَانَ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَغْفِرُ اللَّهُ لِلْمُنَادِي مَدَّ صَوْتَهُ، وَيُصَدِّقُهُ كُلُّ مَا سَمِعَهُ مِنْ رَطْبٍ أَوْ يَابِسٍ»

55 – Haaroon bin Ishaq narrated to us, from Sufyaan,

55 – حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ، عَنْ

1 - ((Chain Weak))

– **Saheeh Lighayrih** (translator)

Ataa bin Yasaar is Thiqah Taabi’ee but he did not mention whom he heard it from.

And it is also narrated by Ahmed (2/136), Abu Nu’aym in Akhbaar Asbahaan (2/301), and Al-Bayhaqi in Sunan al-Kubra (1/431), from Ammaar bin Razeeq, from A’mash, from Mujaahid, from Ibn Umar as Marfoo with similar meaning. And he is supported by Amr bin Abdul Ghaffaar but he is Matrook in Hadeeth and accused of lying.

And it narrated by al-Bayhaqi with a strong chain from Al-A’mash from Mujaahid, from Ibn Umar as Marfoo.

Al-A’mash is a Mudallis and he has narrated with An in all the routes of this hadeeth.

And it is narrated by Ahmed (2/461), Al-Bayhaqi in Shu’ab al-Eemaan (3/118 H. 3056), Abu Dawood (515), Ibn Maajah (724), Nasaa’ee (642), and Al-Bukhaari in Khalq Af’aal al-Ibaad (P. 8) from Moosa bin Abi Uthmaan, from Abu Yahya, from Abu Hurayrah. In this chain Abu Yahya is Majhool as said by Al-Mundhiri (See, Tahdheeb at-Tahdheeb 12/304). And it is narrated by Ibn Adee (2/791) from Anas with a Baatil chain, in it, is Hafs bin Abi Dawood who is Matrook and accused of lying.

I (the translator) say: Shaykh Albaani, Shaykh Muqbil and others have authenticated this hadeeth due to its shawaahid, and this ruling is correct.

from Yahya, from Amrah, from Aa'ishah (radiallah anha) she said: "Had the Messenger of Allaah (sallallaahu alayhi wasallam) seen what the women have innovated after him, he would have prohibited them from coming to the mosques as the women of Bani Israa'eel were forbideen." I (Yahya) asked (Amrah): "O woman, were the women of Bani Israa'eel really forbidden to come to the mosques?" She said: "Yes." (1)

سُفْيَانُ، عَنْ يَحْيَى، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ،
قَالَتْ: «لَوْ رَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ مَا أَحْدَثَ النِّسَاءُ بَعْدَهُ، لَمَنَعَهُنَّ
الْمَسَاجِدَ كَمَا مُنِعَتْ نِسَاءُ بَنِي إِسْرَائِيلَ» ،
قُلْتُ: يَا هَذِهِ أَوْ مُنِعَهُ نِسَاءُ بَنِي إِسْرَائِيلَ؟
قَالَتْ: «نَعَمْ»

56 - Haaroon bin Ishaq narrated to us, from Sufyaan, from Abdullah bin Abi Bakr, from Abul Malik bin Abi Bakr, from Khallaad bin as-Saa'ib bin Khallaad, from his father that the Prophet (sallallaahu alayhi wasallam) said: "Jibreel came to me and ordered me that I order my Companions to raise their voices with Talbiyah" (2)

56 - حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ، عَنْ
سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَبْدِ
الْمَلِكِ بْنِ أَبِي بَكْرٍ، عَنْ خَلَّادِ بْنِ السَّائِبِ
بْنِ خَلَّادٍ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ، قَالَ: «جَاءَنِي جِبْرِيلُ فَأَمَرَنِي أَنْ أُمَرَ
أَصْحَابِي أَنْ يَرْفَعُوا أَصْوَاتَهُمْ بِالْإِهْلَالِ»

1 - ((Chain Saheeh))

It is narrated by Maalik in al-Muwatta (1/198), Al-Bukhaari (1/210, 211), Muslim (1/329), Abu Dawood (H. 569), and Al-Bayhaqi (3/133) through the route of Yahya bin Sa'eed from Amrah bint Abdur Rahmaan with this chain, and in the narration of Maalik and others, Yahya bin Sa'eed asked Amrah, 'Were the women of Bani Israa'eel forbidden from the Masaajid?' She replied, 'Yes'.

2 - ((Chain Saheeh))

57 – Haaroon bin Ishaq
narrated to us, from Sufyaan,
from Mansoor, from Ibraaheem
and Maalik bin al-Haarith, from
Abu Nasr, he said: He said
talbiyah for Hajj then I met Ali,
so I said to him: “I have said

57 – حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ، عَنْ
سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، وَمَالِكِ بْنِ
الْحَارِثِ، عَنْ أَبِي نَصْرِ، قَالَ: أَهَلَّلْتُ بِالْحَجِّ
فَأَذَرَكْتُ عَلِيًّا، فَقُلْتُ لَهُ: إِنِّي أَهَلَّلْتُ

It is narrated by Maalik (1/334) and through him narrated Ash-Shaafi'ee in al-Umm (2/170), and in his Musnad (2/11), Abu Dawood (1814), Al-Baghawi in Sharh us-Sunnah (7/53), Al-Bayhaqi (5/41, 42), and al-Tabaraani in al-Kabeer (7/167, 168).

And it is also narrated by Sufyaan bin Uyaynah, through him narrated Ahmed (4/55 in it the name of Abdul Malik is omitted), Al-Humaydee (2/377), and through him At-Tabaraani (7/167), Al-Haakim (1/450), Nasaa'ee (5/126), Tirmidhi (829), Ibn Maajah (2922), Ibn Hibbaan (6/42), Ad-Daaraqutni (5/42, 2/238), and al-Bayhaqi

And it is also narrated by Ibn Jurayj and through him narrated At-Tabaraani (7/169), all three of them narrated it from Abdullah bin Abi Bakr with this chain. Al-Tirmidhi said: “This hadeeth is Hasan Saheeh” and it is also authenticated by Al-Haakim.

It also has another route in Tabaraani (7/169) from Abdullah bin al-Fadl, from Abdullah bin Abi Bakr from Khallaad with this chain ahead.

And it is narrated by Ahmed (6/192), Ibn Maajah (2923), Ibn Hibbaan (al-Ihsaan: 6/42), Al-Mawaarid (974), Al-Haakim (1/450), and al-Bayhaqi (5/42) from Sufyaan from Abdullaah bin Abi Labeed.

And Ibn Khuzaymah narrated from Moosa bin Uqbah, both of them narrated it from Al-Muttalib bin Abdullah bin Hantab, from Khallaad bin as-Saa'ib, from Zayd bin Khaalid al-Juhani, with this chain ahead with some difference. Al-Tirmidhi said: “It is authentic”. Ibn Hibbaan said: “Khallaad bin as-Saa'ib has heard this report from his father as well as from Zayd bin Khaalid al-Juhani and he worded them differently and both these routes are preserved.” And it is also authenticated by al-Haakim.

And it is narrated by Ibn Khuzaymah (4/174), Al-Haakim (1/450) and through him Al-Bayhaqi (5/42), from Muttalib bin Abdullah bin Hantab from Abu Hurayrah with this chain and it is authenticated by Al-Haakim and its chain is Saheeh.

talbiyah for the Hajj but I also have the power to join it with Umrah?” so Ali replied: “No, if you had said talbiyah...” (1)

بِالْحَجِّ، أَفَأَسْتَطِيعُ أَنْ أَضُمَّ إِلَيْهِ عَمْرَةً؟
فَقَالَ: «لَا، لَوْ كُنْتَ أَهْلَلْتَ. . .

All the narrations from the book of the Shaykh have now come to an End.

انقطع من كتاب الشيخ تمام الحديث

This is the end of the Juzz. All praise is due to Allaah alone and may the peace and blessings of Allaah be upon the best of his creations Prophet Muhammad, his household, and his companions.

**The translation was completed on:
Friday, February 21, 2014 – at 12:30 a.m**

1 - ((Chain Weak))

It is narrated by Ad-Daaraqutni (2/265), and al-Bayhaqi (4/348) from Abu Nasr as-Sulami with this chain. And al-Bayhaqi said: “This Abu Nasr is unknown.”

Ibn Hibbaan said: “He is Majhool; it is not known who he is...” [Lisaan al-Meezaan (7/110, 116)]

Adh-Dhahabi said: “It is not known who he is” [Meezaan al-I’tidaal (4/579)]

This hadeeth is incomplete. The remaining part of the hadeeth is mentioned by Al-Bayhaqi as follows:

(Ali replied) “If you had said talbiyah for the Umrah then if you wanted to join Hajj with it then you could have done so. But if you have started with the Hajj then you cannot join Umrah with it.” Abu Nasr as-Sulami asked: “If I intend to do both, what should I do?” Ali (radiallah anhu) replied: “Pour a bucket of water over you (i.e. take Ghusl) then tie the Ihraam for both of them together and do two tawaaf for each: one for Hajj and one for the Umrah.” [Sunan al-Kubra lil Bayhaqi (4/348)]